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to the godly fathers and brethren convened  
in this present general assembly at Brimbleland  
May 1601. If M. with the grace increase  
and peace from God the Father Christ with the  
spirit of freedom uprightness and faithfulness

LAUNCE

man began a talking to be profuse at you at  
the assembly (godly fathers and dear brethren)  
and sought in his information of God after a long and sore sickness.  
I would not at last but grounded my mind at you (brethren in Christ)  
And first as touching his matter: Can it be possible God to make him  
be a rare and singular great as he wished to bestow him self  
that and see if God has given him in possession or title for glorifying  
of Christ King of kings in your maintenance of his Gospel and true religion  
and not to give him to insult against impious things and all un-  
godliness: he suffers in respect of love and most disposition of his soul.

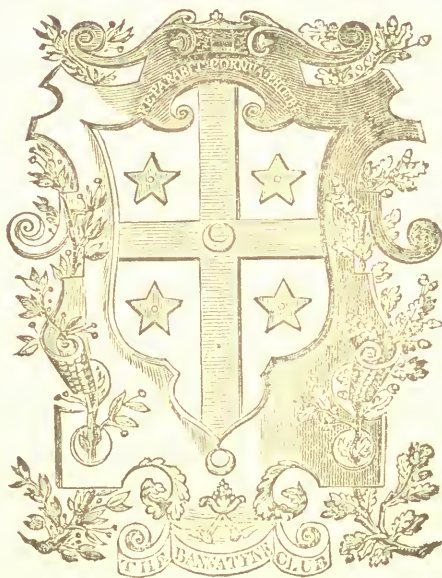
The Epitaphes of a marie upright  
and faithful Maytor Thome Durie  
common of Montrose who died  
the first of Maye 1600.

He Durie brought the Chamberling of Thome Durie (that was)  
Thome Comrie scholar from Egypt to be his scholar and to be  
his companion in Montrose to be his scholar, he was the first  
The Comrie scholar to be his scholar from the first of Maye 1600.



THE DIARY  
OF  
MR JAMES MELVILL.

1556—1601.



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M.D.CCC.XXIX.

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TO  
**SIR WALTER SCOTT, BART.**

**President,**

AND THE MEMBERS OF THE

**BANNATYNE CLUB,**

THIS WORK IS PRESENTED

BY

VISCOUNT MELVILLE,  
SIR WILLIAM ARBUTHNOT,  
SIR HENRY JARDINE,  
ROBERT DUNDAS,  
COLIN MACKENZIE,  
JOHN BORTHWICK.

EDINBURGH, JULY, 1829.





# THE BANNATYNE CLUB.

M.DCCC.XXIX.

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- 100 THE VENERABLE ARCHDEACON WRANGHAM.
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## PREFATORY NOTICE.

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MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland : From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘ The following, “ At Anstruther,” &c. and “ The “ Historic of the Life of J. M.” were transcribed from an old MS. lent to me by S<sup>r</sup> W<sup>m</sup> Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of ‘ Altare Damascenum, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods ; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “ old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist ; and in preparing this work for the press, both of them have been consulted ; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s HEAVEN NO HELL, OR DEATH NO DANGER, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘ James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a



small quarto volume, belonged to Mr Patrick Cuning, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.



MR JAMES MELVILL'S DIARY.

1556—1601.

JAMES SMITHE, JHON DYKS, AND MR SWEIT.  
STRANG EXERCEISES TO MY SPREIT ;  
BALDOWY MILUIN-ANDRO'S FLIGHT  
OF MYND AND BODIE MAR'D THE MIGHT.

## MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratlie to forget the benefittes of God, bot also most sacrilegiuslie to ascrib to thamselfes the praise of anie thing commendable and weill done, I haiff thought it maist necessar to inregistrat in this book the warks of God for the ministerie of his worships, and saluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and steiring vpe the hartes of all the members thair of to acknowlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praise may be giffen to his Ma<sup>tie</sup>, all haill and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maist happie memorie for godlines, welfdome, and loue of his flok, departed this lyff, leaving four congregations wharof he haid the charge, destitut of ministerie, v<sup>r</sup>. Abercrombie, Pittenweim, Anstruther, and Kilrynnie, whase desolat miserie was the mair, that it fell in the yeirs of feirfull plages and confusion bathe vpon the kirk and comounweill ; to wit, the yeirs fourscore four, and fourscore fyve yeirs, in the quhilk unhappie tyme Bishop Adamfene of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whase name I spair, for the maist part, be occasion wharof thair enterit in verie grait dissentioun in thair bowelles, quhilk vexed tham with anguish of mynd, grait peanes and expences during the said twa yeirs, and mikle of the fourscore sax also.

To the remead and composing wharof supplicationes war gevin in to the presbyterie of St Andros, of the mercie of God newlie erected and restored againe, whilk directed commissiounars at dyvers tymes to visit the esteat of these kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a pastor. Amangs the quhilk commissiounars was James Meluill, ane of the maisters of the Collage of Theologie, whase doctrine and dealling when they

haid hard and war acquented withe, they condifendit all in ane to craue at the presbyterie that his peanes might be imployed and continowed with thame, nocht onlie for compofing of thair controuerfies, and reconceiling tham in Chryft, bot alfo for vndertaking of a pastorall charge amangs tham. So the faid Mr James being ernesftlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the fimmnar feafone, in the monethe of July 1586, to teatche at the kirk of Anſtruther, ſituat in the middes of the faids congregatiounes.

It pleaſit the Lord of the herveſt to bliſs his travelles, ſa that all debates and controuerfies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communion was miniſtrat in the kirks of Anſtruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregatiounes a burding intolerable and importable with a guid conſcience, whowbeit the faid Mr James haid brought with him at the beginning a fellow laborar, v<sup>r</sup>. Mr Robert Dury, yit nather could the faid Mr Robert be provydit of a ſtipend, nather could they find thamſelues able to diſcharge ſo grait a cair of faulls; therfor, the faid Mr James ſett himſelf cairfullie for the ſeparating and ſeuerall planting of the faid congregatiounes, reſolving to tak himſelf to Kilrynnie alean; and delt with Pittenweim, and cauſit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teached to thame bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a miniſter of thair awin, and that without hurt or impearing of the ſtipend of the kirk of Anſtruther Waſter; the quhilk be grait faſherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Seſſioun and Exchacker, be the ſpeciall bleſſing of God he haid augmented from fourſcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manſe recouered and repeared. And ſa Pittenweim being planted with Mr Nicol Dalglith, the faid Mr James quyttes and reſignes the faid new purchayſt ſtipend, with the kirk of Anſtruther, gleib, and manſe, to his fellow-laborar Mr Robert Dury, and freithing himſelf of the charge bathe of Anſtruther and Pittenweim, with all the ſtipend and commodities thair of, whowbeit diſponit to him ſtedfaſtly vnder the Kings priue ſeall, and tuik him to the kirk of Kilrynnie alleanerlie.

1589.—For ſoone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forſythe, and cravit of me their vicarage, with ſaxtein pounds money



peyit out of thair teind ſcheaves, quhilk I haid alſo diſponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiſſion of the ſaid Mr Alexander to that miniſterie, delyverit him my pieces and rights of vicarage and ſtipend, togidder with the burding of the ſaid peiple and congregation.

Now in this mean tyme, the ſtipend of Kilrynnie was but fourſcore lib. but ather gleib or manſe, but God moved the peiples hartes to haue a cear of me, and mak me ſufficient ſecuritie of four hounder markes in ſtipend : the town of Anſtruther Eiſter bund for the twa part, and the gentlemen to Landwart for the thrice, and fordar obleſit themſelues to big me a hous vpon a piece of ground, quhilk the Lard of Anſtruther gaiff frielie for that effect. This was vndertakin and begoun at Witſonday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nochit maid me to tak the wark in hand myſelff, and furniſhed ſtranglie to my conſideratioun all things neidfull, ſa that neuer ouk paſt bot all ſort of workmen was weill peyit, never a dayes intermiſſion fra the beginning to the compleitting of it, and never a ſoar ſingar during the haill labour. In Junie begoun, and in the monethe of Merch efter, I was reſident therin. It exceides in expences the ſoum of thrie thowſand and fyve hounder markes, and of all I haid nought of the paroche, bot about a thrie thowſand ſleads of ſteanes, and fourtein or fyftein chalder of lyme ; the ſteanes from the town, and lyme from the landwart, ſkarſlie the half of the materialles, lyme and ſtean, and thairfor iuſtlie I may call it a ſpectacle of Gods liberalitie.

The hous being endit, and I reſident thairin, I becam mikle in deat, and my familie thairwithall to increas ; for bearing the burding wharof I fand my four hounder marks to com far ſchort, ioyning thairwithall a grait part tharoff vnpleaſendlie peyit, and out of tyme, quhilk did caſt me in grait heavines and perplexitie, ſa that I was mightelie tempted to haiff abandonet this miniſterie of Kilrynnie, and yeildit to maiſt erneſt callings in vther places ; for Edinbrugh, Sterling, Dondie, and St Andros alſo, haid dyvers tymes erneſtlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my miniſterie, and the wonderfull bleſſing of God growing alwayes with me, I durſt na wayes waver or mint away, bot ſtand ſtedfaſt in that roun and ſtation wher he haid placed me ; and ſa fand in notable experience the treuthe of Chryſtes words, ſaying “ Seik firſt the kingdome of God and the righteouſnes tharof, and the reſt ſalbe caſtin in to yow.” As to the grait glorie of his name I continow this narration.



For the sam yeir 1590, meining myself to the Plat, I gat fourscore pounds in augmentatioun, and the yeir following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be sure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatsumeuir, for he wald repey twyse als guid, and nocht ly lang in na mans comoun. Whowbeit, alas ! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace indeid to twitche my conscience with a solist fear of my charge and flock, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar effeares of the kirk, yit his fear sufferit me nocht to leaue my peiple without daylie attendance and confort, and sa of unspicable mercie and fawour the Lord steirit vpe a young man, indewing him with singular graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v<sup>z</sup>. Mr Johne Doig, in whase roum in the schole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie halff marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche euir haid als grait a fear of my calling as I haid myself, delyting aboue all things to fie the wark of God to grow and go fordwart, and esteiming that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirsellf and childring, whowbeit now growing seiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houshould ; sa that the burding of houshoulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaiist the halff of sum yeirs I was employed, maid me aboue sit aequie at the yeirs end.

Bot my guid God and maister, whom I seruit, and whose turn and wark I haid in hand, pronydit ane vther helpe be a purpose, and in a maner, quhilk I could nocht haiff deuyfit nor luiked for ; first, he moued the Lard of Anstruther to be willing to dispoone and quyt the right of the teind fische to the paroche and toum, ane or bathe, for the soun of thre thousand marks, quhilk annes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe toum and paroche haid refusit the blok, it pleasit God to moue the Lard to offer it to myselff a thousand marks better cheape, to be acqyrit to me and myne. And God also put in my hart to accept of the blok ; bot nocht sacrilegiuslie to purchas a leiving to me and myne, of that

quhilk shuld sustein the ministerie of God's worships and saluation of the peiple, but to acquerit it for the sustentatioun of the ministerie of the town of Anstruther Easter. When we haid aggreit vpon the blok for twa thousand mark, the one half to be payit befor and at Mertimes in an. 1592, and the vther at Wittsonday in an. 1593, I knew nocht whar nor whow to gett the fumes: I conveinit tharfor the haill Eldars of the parochie to brouche and land within the sessioun-hous in the kirk, and thair I maid them this offer; to be content with my present leiving, and let the renew of the teind fishes be taken vpe yeirly till twa thousand marks and the profit war payit comptlie, and thereafter to quyt them thair augmentation, and tak me to my assignation and these fishes, to liue vpon and sustein a fellow-labourar with me, quhilk might be thereafter a constant prouision for thair ministerie in all tyme to come. Manie shew guid will to the mater, when they saw that I was na way seiking my awin commoditie, bot the weill and prouision of thair ministerie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and debursing of fumes it fealled. And then gif it haid nocht pleast God to moue the hart of a speciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the ministerie of Kilrynnie is mair behauldin nor to all the parochie and parochinars) to get me the soun I shuld delyver at the first term, I wald haiff bein forcit to quait the blok againe, and lest the purchas of the speciall moyen and prouision of this ministerie, quhilk now, of the speciall gift and prouidence of God, is acquired vnto it.

Now the first termes soun being delyverit, and the Lardes right put in my hand, it could haiff avealit the ministerie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anstruthers possessioun, with whome it behoued me to blok of new againe for his disinissiou, the quhilk I did, and contented him with thrie hunder marks and reseruatioun of the dewtie of the Siluerdyk. Sa yit I haid threttein hunder marks to delyver and purchas, for the quhilk I meined myself againe to my sessioun, and was compellit in end to sell tham my augmentatioun, quhilk they war bund to pay me yeirly, to thair grait ease and my grait hurt, (war nocht thair ease culd nocht be my hurt, whafe ease and weillfear in God was all my cair and respect in the mater;) for haiffand the town of Anstruther bund be sufficient contract in wrait to me, for twa hunder marks yeirly, during my ministerie, and the gentlemen to landward for a hunder, I quat tham bathe for thrie yeirs dewtie, v<sup>z</sup>. nyne hunder marks, wharas sen syne I might haiff gottin of tham twyse samikle, and my right standing to the fore. The quhilk I wald nocht sa particularlie

fett down, war not fun, forgetting themselves and the grait benefit of God, hes alleagit that they debursit sounes for acqyring of the teind fischies to the ministerie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair sounes or cair, thair haid skarslie bein a ministerie in Kilrynnie this day. And this I wryt nocht to impeare the praise of guid men in the parochie, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to repreßs the vnwarrie ingratitud of fun that confidder nocht the bountifull guidnes of God in the planting and preseruatioun of thair ministerie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir sounes gear, I satiffet the next termes soun, and enterit be presentation, collation, and institution of the vicarage, as actuall minister in possession of the said teind fischies, and na way be the tytle recevit fra the Lard as Taxman, to mak it cleir and sure that I fought the prouisioun of the ministerie, and nocht a leiving to me and myne. Quhilk I fett down partlie to stoppe the mouthes of calumniators, giving out my doing as a conqaist of the kirk gear to me and myne; partlie to resolue my warldlie frindes, who thinks I wald never be sa daft as to tak on sounes sa grait to acqyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I feik to please, and I thank his bontè continualie, hes in sa doing fund mair of the warlde, nor sic as hes done vtherwayes, or euer I fought or luiked for. The haill expences of the proces and pices of the tytle lyand in a seuerrall bußt be themselves in my lettron, I estimat to a houndrethe marks, sa in debursit money the haill is to me four-and-twentic houndrethe marks.

The quhilk soun, by the speciall blessing of God, in the fischings I might haiff easelie vtreade sen my first possessioun, giff the burding of my forsaids fellow-laborar and scholmaister haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heaue distres of my wyff. Now this my frind wald ask, What I haiff for my releiff of sic sounes? I answer the fawour and prouidence of my guid God. For giff God spear my dayes with rest in his kirk, I hope he sall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this ministerie, God and his conscience will moue him to pay the deat resting. Giff he will nocht, the greiff and losf will be graitter to haiff sic a man in that roum, nor of myne to pay my deattes, whowbeit they sell the books and pleneshing for that effect. As for the bernies, giff they lern to be Gods seruants and bernies, he will provyde for them as he hes done for me: giff nocht (as God for-



bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iust desert of my vyle finnes, for the merit of the deathe and pretius bloode of his Sone my Sauour, the Lord Jesus Chryst, wha is God over all, bleffit for euer. For when all is done, as he and my conscience beares witness against me, a maist wretched, vyle, vnworthie seruant in his sight, vnles he behauld me in his Chryst, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this world war fullie crucified to me, and I to it.

As for the town and parochie, the benefit indeed is thairs, let them tharfor, as I hope they will, consider thair dewtie in conscience before thair God, to whome, for thair ministerie, I am sure they ar mair addettit nor anie parochie I know, the Lord mak them to acknowlage it and be thankfull. This onlie I beseech them for the mercies of Chryst, let never that be takin away or abused from the right use quhilk God hes amies applyed it vnto, so far as may ly in thame, as they loue the honour of God, and his worshippe to stand in the middes of thame, ioynt with the saluation of thair faulles. And namlie I man earnestlie admonishe the hous of Anstruther never to mein to acclame againe the tytle or possession of thay teinds, whowbeit they might find a corrupt and sacrilegius periured persone to put in the roun, be whome they might gett a new sett and possession of thay teind sches; for I pronounce heir a curs and malediction from God vpon whosener fall internet and draw away the commodities tharof from the right vse of susteining of the ministerie of Gods worshippe, and of the saluation of Gods peuples faulles within the town of Anstruther, and congregation of Kihymie. And God forbid that euer that hous should bring on it the feirfull effect of this curs, quhilk of dewtie I man loue best of anie hous in the Land.

In the yeir 1598, I cawfit print my Catechisme for the profit of my peiple, and bestowit tharvpon fyve hunder marks, quhilk God moued the hart of a maist godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knowlage, attain to a hunder marks again for the buiks.



## THE HISTORIE OF THE LYFF OF J. M.

THOW does manie things, O Jehoua, my God. Thy merveals and thoughts toward ws cannot ordourlie be recompted before thie; giff I wald fet me to schaw and speak tham out, they ar mo in number than I can rehearse.—PSALME XL. VERSE 6.

I will sing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon thie from the wombe; from my mothers bowels thow cacht me; in thie fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my straintie fealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6, 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the foun therof!

I wald recount tham, bot they are ma then the sand: I wake that I may bie yit withe thie.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;\* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the faining heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leift, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professèd, in the words of the Psalme with David, that the finallst of his vnknuawin benefits passès the graitteft reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospel at the first dawning of the day tharof within Scotland, knowing and beleiving that Couenant of Grace, and sa the feid of the fathfull, exprellie mentioned in that covenant, quhilk assures

\* My vncl, Mr Andro, haulds that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealfspring of all his benefites, my eternall election in his Chryft befor the foundation of the world. Theſe parents be name war Richard Melvill of Baldowy, and Iſobell Scrymgeour, fiſtar to the Lard of Glafwell for the tyme. My ſaid father, brought vpe in letters from his youthe, and gentlemanie effeares till he was paſt twentie yeirs of age, thereafter choſine Pædagog to James Erſkine appeirand of Donne, he paſt with him to Germanie, whar he remeaned at the ſtudie of letters, namlie, Theologie, firſt with Doctor Macabeus, in Denmark, and thereafter a heirar of Philip Melancton in Wittenberg, be the ſpace of twa yeirs. Of the grait mercie of God haiffing the happe of ſic maiſters as war the graitteſt lights of that age within the countrey in the toune of Montroſe, and companie of that Lard of Donne,\* and the maiſt godlie, lerned, and noble Scots martyre Mr George Wyſhart, and theſe nominat in Germanie. And the Lord bleſſing the ſeid ſawin be tham in his hart, at laſt, ſoone efter the firſt reformation of religion, thruſt him out into his herveſt, and placed him miniſter of his evangell at the kirk of Mariton, a myle from Montroſe, harde adiacent to his awin houſe and roun of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik ſewar, maiſt godlie; for efter manie moſt comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all reſorted to viſit him during his diſtres, and to his breither and frinds wha remeaned about him, about the verie houre of his deathe, he cauſed reid to him the 8 chap. of the Epiſtle to the Romans, and immediatlie efter his brother, Mr James, miniſter of Arbrothe, aſking him what he was doing; liſting vpe eies and hands toward hevin, with reaſonable might of voice he anſwerit, “ I am glorifeing God for the light of his goſpell, and reſting in aſſurance of his ſweit promiſes of lyff maid vnto mie in my Sauiour, the Lord Jeſus Chryſt;” and na ma intelligible words thereafter. He was a man of rare weſdome, iudgment and diſcretion, and therfor mikle imployed in the tryſts and effeares of the noble and gentlemen of the countrey, quhilk diſtracted him fra his calling, hinderit his vertew and ſhortened his lyff. The recompence quhilk he had, was eſtimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was ſa honored and loued as he, quhilk kythed ſpecialie at his buriall, and hes bein often tauld me be men of all degries ſen ſyne.

My mother died about a thrie quarters, or at leaſt within a yeir, efter I was

\* Jhone Areſkin of Dun, ſuperintendent of Angus and Mernes.



born, a woman exceedinglie belouit of hir hufbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht fatiffie thamselfes in comending hir godlines, honestie, vertew and affection toward thame. And I haiff often hard Mr Andro say, that he being a bern verie feiklie, was maift lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentymes with these words, "God giff me an vther lad lyk thie, and fyne tak me to his rest." Now sche haid haid twa laddies befor me, wharof the eldest was dead, and betwix him and the second, sche bure thrie lasses, sa in end God granted hir desyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits; bot the maift remarkable to my iudgment and memorie I will record. And first in generall to the praise of my heavinlie parent, I man confess with Dauid, "My mother has now left mie, bot Jehoua hes receauit mie," and with Efai, "The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris; thereafter speaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a step-mother; yit a verie honest burges of Montros,\* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was sa fatt; and wald ask mie what ealed mie; I wald answer, "I am sa fatt I may nocht geang." And trewlie sen my remembrance, I cam never to the place, bot God moued sum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was seavine, lytle therof haid I lernit at hame; therfor my father put my eldest and onlie brother Dauid, about a yeir and a halff in age aboue me, and me togidder to a kinsman and brother in the ministerie of his to scholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minister at Logie, Montrose. He haid a sistar, a godlie and honest matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid number of gentle and honest mens berns of the cowntrey about, weill treaned vpe

\* Robert Clark.

bathe in letters, godlines, and exerceife of honeft geams. Ther we lerned to reid the Catechifme, prayers, and fcripture, to rehers the catechifme and prayers par ceur, alfo nottes of Scripture efter the reiding therof; and ther firft I fand, (blyfed be my guid God for it) that fpirit of fauctification beginning to work fun motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryfing, and being in the fields alan to fay ower the prayers I haid lernit with a fweit moving in my hart, and to abhore fwearing, and rebuk and complean vpon fic as I hard fwear. Whervnto the exemple of that godlie matron, feiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceifes. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, alfo divers fpeitches in Frenche, with the reiding and right pronunciation of that tounge. We proceedit fordar to the Etymologie of Lilius, and his Syntax, as alfo a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erafinus, and fun of the Ecloges of Virgill and Epift. of Horace; alfo Cicero his epiftles ad Terentiam. He haid a verie guid and profitable form of refolving the authiors, he teatched grammaticallie bathe according to the Etymologie and Syntax; bot as for me, the trewthie was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit finored and dark, fa that the thing quhilk I gat was mair be rat ryme nor knowlage. Ther alfo we haid the aire guid, and fields reaifonable fear; and be our maifter war teached to handle the bow for archerie, the glub for goff, the batons for fencing; alfo to rin, to loope, to fwoum, to warfell, to proue pratteiks, euerie ane haiffing his matche and andagonift, bathe in our leffons and play. A happie and golden tyme indeid, giff our negligence and vnthaukfulnes haid nocht moued God to fchorten it, partlie be deceying of the number, quhilk caufed the maifter to weirie, and partlie be a peft quhilk the Lord, for finne and contempt of his gofpell, fend vpon Montrofe, diftant from Ouer Logie bot twa myles; fa that fcholl fkalld, and we war all fend for and brought hame. I was at that fcholl the fpace of almoft fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauies flauchter, of the Kings mourder at the Kirk of Field, of the Queins taking at Carbarri, and the Langfyd feild. Wherof reid Mr Bowchamman Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of thefe things moued me, and itak in my hart with fun ioy or forow, as I hard they might helpe or hender the relligion; namelie, I remember the order of the faft keipit in an. 1566;

the evill handling of the minifterie, be taking away of ther ftipends. for Mr James Meluill, my vncle, and Mr James Balfour, his cufing-german, bathe minifters and ftipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lard of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernies caufe, and partlie for that notable instrument in the Kirk of Scotland, Jhone Erskine of Done, fuperintendent of Merns and Angus, his refidence in Logy at certean tymes, did oftentimes frequent our hous. and talk of fic maters. Alfo, I remember weill whow we paff to the head of the muir to fie the fyre of ioy burning vpon the ftiple head of Montrofe, at the day of the King's birthe. Thefe things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my firft and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to fie that we haid profited reafonable: Neuertheles, the efteat of the countrey was fo vncertean and trublesome, the moyen he haid (wanting his awin ftipend, and helping diuerfe that wanted of his breithring) bot mean and fmall, and the occafione of fcholles nocht ferving, we remeaned a wintar at hame, rememberit of our buiks bot now and then, as our father haid leafer, quhilk was bot verie feindle. Yit the Lord fufferit nocht that tyme to be fruitles nather, bot I remember therein twa benefites; ane the reiding of the Storie of the Scripture that wintar, quhilk ftak in my mynd, and of David Lindfayes book, quhilk my eldefft fiftar, Ifbell, wald reid and fing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe fche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirlye, and fche me by the reft. Sche fchew me a day amangs vtheris, a ballet fett out in print againft minifters, that for want of ftipend left thair charge, beginning—

Who fo do put hand to the pleneche,  
And therfra bakward goes;  
The Scripture maks it plean aneuche—  
My kingdom is nocht for thofe, &c.

With this fche burft furthe in teares, and fayes, “Alas! what will com of thir at that letter day? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this.” And efter, cryes out the verfe of Dauid Lindfay:—

Alas! I trimble for to tell  
The terrible torments of the Hell;  
That peanfull pit who can deplore?  
Quhilk fall indure for euermore.



With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipest stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vse of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kift, and haiffing sum finall siluer in a lytle shottle, I tuk sum of it, thinking sche fould not haiff misset it. Bot be that occasion sche enterit sa vpon me with sa foar threatnings, and therwithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteynit from it all my dayes thereafter: and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accustomed to send it hir in taken of our affectionoun, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for increas of his fear and honestie of lyff. The vther was for ciuill conversation and prudence. My father, that wintar, put in our hands Palingenius, wherin he delyted mikle himself, inioyning to ws, at his rydings fra ham, to lern sa manie verses par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise sensyne, thesē precepts for winning of hartes, concilliating of affectiones, and peaceable conversation, quhilk he hes in Canero from thesē verses following to the end of the buik:—

Quicumque ergo cupit multum dum vivit amari,  
Aut studeat delectare, aut prodesse, vel in se  
Virtutes habeat, quas compelluntur et ipsi  
Commendare mali, et quamvis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtill revenge is nocht Christian, bot yit maist neidfull to be market, it is sa in vse in the world in this our age, and esteemed a mean point of prudence.

Nimirum magna est prudentia vincere blande:  
Atque animi ad tempus pressum celare dolorem.

Machiauel himselff could nocht haiff preseryvit it sa weill as I haiff knawin it practised in this countrey; and as yit it is working on: God mak ws simple as doves, and wyse as serpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vse it, as I bles my Chryst I deteast all revenge as devillrie, and namelie serpentine.

About the spring tyme, my father resolued to keipe my eldar brother at hame withe him, to lern him housbandrie and experience of the warldlie lyff, now almost past from the age of bernheid; and to send me to the scholl againe

for a yeir or twa, that thereafter he might acquent me also with housbandrie, and prepear for me a room, and that becaus he nather saw the meanes to mak us attain to sic learning as we might live vpon, nor when we haid gottin it, anie sure interteimment in the countrey for it. Sa I was put to the scholl of Montrose, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and scholl for lasses in Montrose; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulness I name, Mr Andro Miln;\* he was verie skilfull and diligent; the first yeir he causit us go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebastian, therwith we hard Phormionem Terentii, and war exerceisid in composition; efter that entered to the second part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lound faultes, as it war with fyre and sword: Haiffing the candle in my hand on a wintar night, before sax hours, in the scholl sitting in the class, bernlie and negligentlie plying with the beut, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molested by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himself a deipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteus God let me nocht slipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid causit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and eatting the sam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a litle fandie bray, haiffing the pen-knyff in my right hand, I fell and therwithe strak myself, missing my wombe, an inch deipe in the inwart syde of the left knie, even to the bean, wherby the acquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrose was Mr Thomas Anderfone, minister, a man of mean gifts, bot

\* Minister at Fedresfo.

of fingular guid lyff; God moved him to mark me, and call me often to his chalmer to treat me, when he saw anie guid in me, and to instruct and admonife me vtherwayes: he defyrit me ever to rehearse a part of Calvin's Catechifine on the Saboths at efternoone, becaufe he hard the peiple lyked weill of the cleirnes of my voice and pronuncing with fun feilling; and therby God moued a godlie honeft matron in the town to mak mikle of me therfor, and called me hir lytle fweit angle. The miniſter was able to teatche na oſter but annes in the ouk; but haid a godlie honeft man reidar,\* wha read the Scripture diſtinctlie, and with a religiſ and deuot feilling, wherby I fand myſelf mouit to giff guid eare and lern the Stories of Scripture, alſo to tak plefure in the Pſalmes, quhilk he haid almoſt all by hart in proſe. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a fingular guid voice, him he cauſit the doctor of our ſcholl teatche the wholl Pſalmes in miter, with the tones therof, and ſing tham in the kirk; be heiring of whome I was ſa delyted, that I lernit manie of the Pſalmes and toones therof in miter, quhilk I haiff thought euer ſen ſyne a grait bleſſing and comfort. The exerceiſe of the miniſterie was keipit ouklie then in Montroſe, and thair aſſemblies ordinarlie, quhilk when I ſaw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpoſſible that ever I could haiff the abilitie to ſtand vpe and ſpeik when all helde thair toung and luiked, and to continow ſpeiking alean the ſpace of an houre. Ther was alſo ther a poſt† that frequented Edinbruche, and brought ham Pſalme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleaſour, and lernit fun thing bathe of the eſteat of the countrey, and of the miſſours and cullors of Scottes ryme. He ſchew me firſt Wedderburn's Songs, wharof I lerned diuerſ par ceur with grait diuerſitie of toones. He frequented our ſcholl, and of him alſo I lerned to vnderſtand the Callender efter the comoun uſe thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Jeſus Chryſt firſt at Montroſe, with a graitte reuerence and ſence in my faull then oft thereafter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honeft man, ane eldar of the kirk,‡ gaiff me an admonition concerning lighnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeaned with me ever ſen ſyne; ſa God maid everie perſone, place, and action, to be my teachers: bot, alas! I vſed tham

\* Jhone Beatie.  
Mr Thomas Anderſone.

† Jhon Finheavin.

‡ Richart Anderſone, brother to the former



never ſa fruitfullie as the guid occaſiones ſervit, bot was caried away in vanitie of mynd with young and fulliſhe conceattes, quhilk is the heavie challange of my conſcience. The tyme of my being in Montroſe was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praifes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all eſteatts for the traiterus murder of James Erle of Murro, called the Guid Regent, anent the quhilk, ſie the 19 book of the formamed Cornicle.

1571.—The eſteat of Montroſe ſchol changit be occaſion of the maſters taking of him to the miniſterie, I cam hame to Baldowry about the Lambes in an. 1571. the fourtein yeir of my age, now expyred, whar my father ſetts me about the herveſt-labour, wherin I haid litle pleaſour, for whowbeit I ſpendit nocht the tyme ſa fructfullie as I might at ſcholl, yit I lyked the ſchollars lyff beſt; bot my father held ws in ſic aw, that we durſt nocht reaſone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certean day my father ſend me to the ſiniddy for dreſſing of hewkes and ſum yron instruments, the way lying hard by Marie Kirk, wherin my father pretched, I begoude to weirie ſoar of my lyff, and as my couſtome haid bein fra my bernheid to pray in my hart, and mein my eſteat to my God; coming forment the kirk, and lūking to it, the Lord ſteirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a ſchort and ernest petition to God, that it wald pleas his guidnes to offer occaſion to continow me at the ſcholles, and inclyne my father's hart till vſe the ſaming, with promiſe and wow, that whatever miſſour of knowlage and letters he wold beſtow on me, I ſould, by his grace, imploy the ſaming for his glorie in the calling of the miniſterie; and ryſing from the ground with ioy and grait contentment in hart, again fell downe and worſchipped, and ſa paſt on and did the earand, retourning and praizing my God, ſinging ſum Pſalmes. Within a few dayes thereafter, Mr James Meluill, my vncle, comes to Baldowry, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that ſam yeir to tak vpe the claſs as firſt regent of S. Leonard's Collage, within the Vniuerſitie of St Andros; efter conference with whome that night, God moues my father's hart to reſolue to ſend me that ſam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promiſe of the benefeit of a burſare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my ſaid vncle, and haid ſein and ſpoken a

lytle with the man. Rebecca was never blyther to go with the fervant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treaffour of the pruiſſ of his providence. mercie and grace continowallie increaffing ſen ſyne, that I wald nocht giff for ten thouſand warlds.

Sa I cam to St Andros about the firſt of November in the forſaid yeir 1571. and enterit in the courſe of Philoſophie, vnder the regenterie of the ſaid Mr Wilyeam, wha haid the eſtimation of the maiſt ſolide and lernit in Ariſtotle's Philoſophie. And firſt hard vnder him Caſſander his Rhetorik; but at the beginning, nather being weil groundet in grammer, nor com to the yeirs of naturall iudgment and vnderſtanding, I was caſt in ſie a greiff and diſpear becauſe I vnderſtood nocht the regent's langage in teatching, that I did nathing bot burſted and grat at his leſſones, and was of mynd to haiff gone ham agean, war nocht the luiſſing cear of that man comforted me, and tuik me in his awin chalmer, cauſit me ly with himſelf, and euerie night teatched me in privat, till I was acquented with the mater.\* Then he gaiff ws a compend of his awin of Philoſophi and the partes thair of. of Dialectik, of Definition, of Diuiſion, of Enunciation, and of a Syllogiſine Enthymen, and Induction, &c., quhilk I thought I vnderſtood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding ſum beginning was exceidinglie reioyſit, and vttered ſweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he ſend me to him, efter he haid taken leiue, with twa pieces of gold in a neapkin; bot the gentleman was ſa honeſt and lowing, that he wald haiff non of his gold, but with auſtere countenance ſend me bak with it: Na, never wald receaue gold nor ſiluer all the tyme of my courſe. We enterit in the Organ of Ariſtotle's Logics that yeir, and lernit till the Demonſtrations. He haid a lytle boy that ſeruit him in his chamber, called David Eliſtone, wha, amangs threttie and ſax ſchollars in number, (ſa manie war we in the claſs,) was the beſt. This boy he cauſit weat on me, and confer with me, whaſe ingyne and iudgment paſt me als far in the wholl courſe of philoſophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couerſion of Syllogiſines, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a ſpeciall cauſe of thankfulnes following.

Bot of all the benefites I haid that yeir was the coming of that maiſt nota-

\* We hard the Oration pro rege Deiftaro.



ble profet and apostle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the castell and town of Edinbruche, was compellit to remoue therfra with a number of the best, and chusit to com to St Andros. I hard him teatche ther the prophecie of Daniel that fimmer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the space of an halff houre ; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter thesè threatenings in the licht of ther pryde, quhilk the eis of monie saw cleirlye brought to pass within few yeirs vpon the Captean of that Castle, the Hamiltones, and the Quein hirselff. He ludgit down in the Abbay besyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleise, Mr Wilyeam Colace, and Mr Jhone Davidstone went in ordinarlie to his grace efter denner and supper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother sonnes to handle, to whom he was tutor. Mr Knox wald sum tyme com in and repose him in our collage yeard, and call ws schollars vnto him and blefs ws, and exhort ws to knaw God and his wark in our contrey, and stand be the guid cause, to vse our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maisters. Our haill collage, maisters and schollars, war found and zelus for the guid cause ; the vther twa collages nocht sa ; for in the New Collage, whowbeit Mr Jhone Dowglais, then Rector, was guid aneuche, the thrie vther maisters and sum of the Regentes war euill myndit, v<sup>z</sup>. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the last twa becam efter apostates) hated Mr Knox and the guid cause ; and the Commissar Mr Wilyeam Skeir could nocht lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherford, then Dean of Facultie, a man lernit in philosophie, bot invyus corrupt. This I mark for the setting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englis armie that cam in vnder the conduct of Mr Druri, and brunt and slew throuhout Clidisdall and all the dominiones of the Hamiltones, for the slauchter of the Guid Regent ; they brunt the castell and palice and town of Hamiltone, and caried away grait pray ; they wracked all the Bordars waft and est, and tuik the castell of Hume. Also Mathew Stewart, Erle of Lennox was schofine Regent, wha that herveft cam to Breachine, beseigtit the castell tharof, haldin be the fuddarts of the Erl of Hountlie, compellet tham to rander, and haugit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Davidstone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox preſence, wherin, according to Mr Knox doctrine, the caſtell of Edinbruche was beſiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The ſecond yeir of my courſe we hard the Demonſtrations, the Topiks and the Sophiſt Captiones. And the Primarius,\* a guid, peacable, ſweit auld man, wha luiffed me weill, teacht the four ſpeaces of the Arithmetik, and ſumthing of the Sphere; bot the graitteſt benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he paſt throw the twa buiks of Sammel and twa of the Kings verie pleaulie and ſubſtantiuſlie, quhilk I rememberit the better ever ſince. He cauſit ſing comounlie the 44 and 79 Pſalmes, quhilk I lernit par ceur, for that was the yeir of the bludie maſſacres in France, and grait troubles in this countrey, the warres betwix Leithie and Edinbruche being verie hat. The caſtel of Dunbarten was notablie tean, and Jhone Hamilton, biſchope of St Andros hangit.

In the monethe of Auguſt, the Blak Parliament of Stirling haldin,† whar the ſecond Regent was ſlean in Wolmiſtones armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our courſe we hard the fyve buiks of the Ethiks, with the aught buiks of the Phyſiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the ſolemnities then uſed of Declamations, banqueting and plays. And in the mean tyme tharof my father maried my ſaid eldeſt ſiſtar Iſbell and ſecond, Mariorie, bothe on a day; bot efter that feſting, we gat hard newes of the defeat of the Forbeſſes at the Crab-ſtean beſyd Aberdein.

1574.—The fourt and laſt yeir of our courſe, quhilk was the 17 yeir of my age outpaſt, and 18 rinning, we lerned the buiks *De Cœlo* and *Mateors*, alſo the *Spher*, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakſtens, and haid at Pace our promotion and finiſſing of our courſe. The beginning of this yeir was alſo maiſt dulfull to me by the departour of my deireſt ſiſtar Iſbell, wha died of hir firſt bern, in whom I loſſit my naturall mother the ſecond tyme.

\* Mr James Wilkie.  
Univerſitie.

† The parliament was haldin in Auguſt 1571, befor I cam to the

The ordour of four kirks to a minifter then maid be the Erl of Morton, now maid Regent, againft the quhilk Mr Jhone Daidfone, an of the Regents of our collage, maid a buik called the “Conference betwix the Clerk and the Courticour,” for the quhilk he was fummuned befor the Juftice-ear at Hadinton this wintar, the laft of our courfe, and banifched the cowntrey.

In the thrid and fourt yeirs of my courfe, at the direction of my father, I hard the Comiffar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerfs partes of the Inftituciones of Iuftinian. I was burdet in the houfs of a man of law, a verie guid honeft man, Andro Greine be nam, wha louit me exceiding weill, whase wyff alfo was an of my mothers; I am fure fche haid nocht fone nor bern fche loued better. This lawier tuk me to the Confiftorie with him, whar the Comiffar wald tak pleafour to fchaw ws the practife in judgment of that quhilk he teatched in the fcholles. He was a man of fkill and guid confcience in his calling, lernit and diligent in his profeffion, and tuk delyt in na thing mair nor to repeat ower and ower again to anie fchollar that wald afk him the things he haid bein teatching. Lykwayes my oft Andro acquentit me with the fornes of fummunds and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht fett that way.

Mairower in thefe yeirs I lerned my mufic, wherin I tuk graitter delyt, of an Alexander Smithe, fervant to the Primarius of our collage, wha haid bein treaned vpe amangs the moniks in the Abbay. I lerned of him the Gam, Plean fong, and monie of the treables of the Pfalmes, wherof foun I could weill fing in the kirk; bot my naturalitie and eafie lerning by the ear maid me the mair unfolide and vureadie to vfe the forne of the art. I louit finging and playing on instruments paffing weill, and wald gladlie fpend tyme whar the exerceife therof was within the collage, for twa or thrie of our condifciples played fellow weill on the Virginals, and another on the Lut and Githorn. Our Regent haid alfo the Pinalds in his chalmer, and lernit fome thing and I eftir him; bot perceaving me ower mikle caried efter that, he difhairted and left of. It was the grait mercie of my God that keipit me from anie grait progres in finging and playing on instruments, for giff I haid attained to anie reafonable miffure therin I haid never don guid vtherwayes, in refpect of my amorus difpofition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall fhamfaftnes, quhilk by his grace war my preferuatiues. Als I haid my neceffars honeftlie aneuche of my father, bot nocht els; for archerie and goff, I haid bow, arrofe, glub and bals, but nocht a purfs for Catchpull and Tauern, fic was his fatherlie wifdom for my



weill. Yit now and then I lernit and vfit fa mikle bathe of the hand and Racket catche as might ferue for moderat and halfsome exerceise of the body.

I wald haiff glaidlie bein at the Greik and Hebrew tounge, becauſs I red in our Byble that it was tranſlated out of Hebrew and Greik ; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the ſimple declinationes, bot went no farder. Be that occaſion he tauld me of my vncl Mr Andro Meluill, whom he knew in the tyme of his courſe in the New Collage to vſe the Greik logicks of Ariſtotle, to the quhilk was a wounder to thaim that he was fa fyne a ſchollar, and of ſie expectation. This maid me inquyre for Mr Andro when I cam ham the ſecond and thrid yeir of our courſe ; bot my father and Mr James ſchew me they fearit he was dead, becauſe of the grait ciuill warres in France, and that they hard he was in Poiteours beſeiged ; that it was aught or nyne yeirs ſen he paſt to France, and four or fyve yeirs ſen they gat anie letters or word from him. This twitched my hart wounder ſoar in reſpect of the grait comendation I hard of him be my Regent and diuerſe vthers. Bot ſoon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncl and my neir kinfman Mr Hendrie Scrymgour of honourable memorie, with ſum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maiſter, that vther his pædagog, and amangs the reſt brought letters from the ſaid Mr Andro to my father and his brother Mr James, and therwithall word of his weillfear and ſingular eſtimation in Geneu, whar he haid four yeirs profeſſit. Of theſe newes my hart was exceiding glade, and the ſaid Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the beſt I could, quhilk I delyverit to my cowſing Alexander, wha within a twa monethes put it in the hands of my ſaid vncl Mr Andro. And he tauld me at meitting, and oft ſen fyne, it was a ſpeciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becauſe in all my courſe, the graitteſt benefit was the fight and heiring of that extraordinar man of God Mr Jhone Knox, fa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Aſſemblye hauldin in the ſcholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Biſchopes, to the quhilk Mr Knox opponit himſelf directlie and zealufflie. Yit a number of

commissionars of the kirk meatt at Leithe\* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham fecht the fastar,) and ther aggreit to mak Bischopes ; the warft turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchains*, that is, calffs skiinnes stufed with stra, to cause the cow giff milk ; for euerie lord gat a bischoprie, and fought and presented to the kirk sic a man as wald be content with least, and sett tham maist of fewes, takes, and pensions. Amangs the rest the Erle of Mortoun gat the bischoprik of St Andros, efter the hanging of Jhone Hamiltone, and presented thervnto that honorable father of the Vniuersitie, as Rector therof for the present, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and simple, nocht knawing wha delt with him. I hard Mr Knox speak against it, bot sparinglie, becaus he louit the man, and with regrat, saying, “ Alas ! for pitie, to lay vpon an auld weak man’s bak, that quhilk twentie of the best gifts could nocht bear. It will wrak him and disgrace him.” And indeid it cam to pass sa ; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the first tyne I hard Mr Patrik Constantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldest sone, thought, be the said Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bischoprik, bot coming schort, becam a zealus preatchour against bischopes. I hard a fermont of his the ouk efter the bischope was maid, vpon ane extraordinar day that he might haiff the graitter audience, wherin he maid thrie sorts of bischoppes : my Lord Bischope, my Lord’s Bischope, and the Lord’s Bischope. “ My Lord Bischope,” said he, “ was in the papistrie ; my Lord’s Bischope is now, when my Lord getts the benefice, and the Bischope serues for na thing bot to mak his tytle sure ; and the Lord’s Bischope is the trew minister of the gospell.” Mr Patrik was then weill lyked, and of guid expectation with sic as knew him nocht intus. The yeir efter was maid bischope Geordie of Murro, whom I saw a baill wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done ; and efter him Bischope Patone of Dunkell.† This greivit the hart of the men of God to the dead ; bot the warres war sa hatt, and the Lords cryed they behud to leaue tham giff they gatt nocht the kirk

\* The Conference at Leithe was in Januar, and the General Assemblie in Merche thereafter, 1571.

† I saw tham bathe gett imposition of hands be B. Dowglas and Mr Jhon Woundrom, superintendent, whom I saw also inaugarat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulness of that invention of men, and sa the mater past forward.

At Mr Knox coming to St Andros, Robert Lekpriuik, printer, transported his lettres and prels from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle eftimed of.

About the same tyme cam to St Andros to visit Mr Knox, Johne Durie, fellow minister at Leith with Mr David Lindsay, wha was then for stoutnes and zeall in the guid cause mikle renowned and talked of; for the gown was na sooner af, and the Byble out of hand fra the kirk, when on ged the corslet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recovered againe, and the guid and honest men therof retourned to thair houffes; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden his fervand, haldin vpe the vther oxtar, from the Abbay to the parochie kirk, and be the said Richart and another fervant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his fermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone efter his coming to Edinbruche, he becam vnable to preatche; and sa instituting in his roun, be the ordinar calling of the kirk and congregation, Mr James Lawsone,\* he tuk him to his chamber, and most happelie and comfortable departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamiltone the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his fermonts, an my condisciple Mr Andro Yowng, now minister of Dumblean, wha transleated sum of tham in Latin, and read tham in the hall of the Collage instead of his orations: that vther was fervant to Mr Robert Hamilton, minister of the town, whom Mr Robert causit to wrait, for what end God knawes. The threatenings of his fermonts war verie soar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reproche him as a rashe raler without war-

\* A man of singular learning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.



rand. And Mr Robert Hamilton himself being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it should run lyk a sand glafs; it should spew out the Captan with scham, he should nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox answerit, “God is my warrant, and yie fall sic it.” Whill as the vther was skarslie satisfieit, and tuk hardlie with it, the nixt fermont from pulpit, he repeates the thretnings, and addes therto, “Thow that will nocht beleive my warrand fall sic it with thy eis that day, and fall say, What haif I to do heir?” This fermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolished, and rinning lyk a sandie bray; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a staff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, sayes to his man, “Go, what haif I ado heir!” and in going away, the servant remembers his maister of that fermont, and the words; wha was compellit to glorifie God, and say, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr David Lindsay, minister of Leithe: That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and asked him whow he did. He answerit, “Weill, brother, I thank God; I haiff desyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haif loued sa deirly: Go, I pray, and tell him that I haif send yow to him yit annes to warn and bid him, in the nam of God, leaue that euill cause, and gif ower that Castle; giff nocht, he salbe brought down ower the wals of it with shame, and hing against the sune: Sa God has assurit me.” Mr David, whowbeit he thought the message hard, and the thretning ower particular, yit obeyit, and past to the Castell; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter communed with the Captan, whom he thought also sumwhat moved; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr David again, and said to him, “Go, tell Mr Knox he is bot a drytting prophet.” Mr David returning, tauld Mr Knox he haid dischargit the commissoin fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. “Weill (sayes Mr Knox) I haif bein earnest with my God anent tha twa men; for the an I am sorie that sa should befall him, yit God assures me ther is mercie for his faul; for that



rather I haif na warrand that euer he falbe weil." Mr David sayes, he thought it hard, yit keipit it in mynd till Mr Knox was at rest with God. The Englishs armie cam in with munition meit for the seage of the Castell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a custodie of fouldarts. Mr David, becaufe of grait acquaintance, comes to visit him, whom he employes to go to the Erle of Morton and offer him his hail heritage, the band of maurent of all his frinds, and to pass af the countrie in exyll during his will. Mr David goes that night and speakes the Erle, then being Regent. proponing to him the offers. The Regent goes afyde and consultes with the Abbot of Dumfermling and Clark Register, thereafter Mr David comes craving his answer. It was giffen, It could nocht be; the peiple could nocht be satiffieit, nor ther cause clerit and crowned, with[out] exemplar punifment of that man and his counsellour the Secretar. Mr David the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stare of the ludgin apart, resolues him it behoued him to suffer. "O then, Mr David," sayes he, "for our auld frindschipe and for Chryft's feak, leaue me nocht." So he remeanes with him, wha paeffing vp and down a whyll, cam to a schot, and seeing the day fear, the fune cleir, and a skaffald preparing at the Corfs in the Hiegeatt, he falles in a grait studie, and alters countenance and cullour: quhilk, when Mr David perceaved, he cam to him and askes him what he was doing. "Fathe, Mr David," sayes [he], "I perceauie weil now that Mr Knox was the trew fervant of God, and his thretning is to be accomplifhed;" and desyred to heir the treuthe of that againe. The quhilk Mr David reherfed, and addit thervnto, that the sam Mr Knox at his retourning had tauld him that he was ernes with God for him, was sorie, for the loue he buir him, that that fould com on his bodie, bot was assurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; sa that he dyned moderatlie, and thereafter tuk Mr David aparte for his strenthning to suffer that dethe, and in end beseikes him nocht to leaue him bot convoy him to the place of execution; "And tak heid," sayes he, "I hope in God, efter I falbe thought past, to giff yow a taken of the assurance of that mercie to my faull according to the speakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr David with him, and about foure the fune being waft about af the northwert nuk of the steiple, he was put af the leddar, and his face first fell to the eft, bot within a bonie whyll turned about to the

west, and ther remeaned against the fune ; at quhilk tyme Mr David, euer present, sayes, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley thaim down again fastlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This last part of his execution I hard also of Jhone Durie, wha was present with him on the skaffald.

Sa in lyk maner whatever he spak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and strange, yit cam to pass, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my course of Philosophie in St Andros, whar vpon the part of God I haid offerit to me all guid occasion of godlines, lerning, and welsdome, sa mikle as was in the countrey for the tyme, and might fall in my age ; bot on my part, wha throw wantones and vanitie neglected and mispent the occasions, haid gottin na thing bot a nam and opinion of lerning, a babbling of words without wit, at least welsdome ; for my light young nature was giften mair to be superficial nor solid, circumferential nor centrik, desyring to heir and haiff the names of manie things, bot never weill degeffing nor ryping out the nature of anie, bot fleiting and flowing, soon lyking and soone lothing euerie thing. Oulie now and then I fand sum sweit and constant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncl Roger, a man godlie, kynd, and wyse, enterit with me to vnderstand to what calling my hart inclynd, and gaiff out that my father's intention was to haiff me a lawer. I said nocht mikle against it, bot wisshed at God I might haiff the gifts and grace to be a minister. Coming ham my father tented me in the sam maner, bot nocht sa familiarlie ; nather durst I vtter anie thing against his opinion and iudgment, bot said I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occasion to meit with sum guid man of law in Edinbruche, to whom he wald put me in seruice ; giff sa he meinde indeid, because he saw na prouision for the ministerie, or to essay my resolution, I can nocht tell. Going a day to Bonitone, I past by the kirk of Maritone and place wher I haid prayed, and vowed to God, the sam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moyen. Sa praying and worshipping befor God, it cam in my mynd to pen a fermont vpon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and so I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and studeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit spak na thing, bot left me in suspence till it pleasit God to gif me full resolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and so indeid he was, as the continuation of this narratione will declar. This was in the yeir of God 1574.

Because I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie sett down, first, a litle discours of his lyff befor his coming ham, and syne what he brought with him. He was born in Baldowy, a place pleasand, fertill, and weill aired, lyand within a myll to the town of Montrose, vpon the southwest, hard be the *Æstuarium fluminis Ælkæ meridionalis*, in the yeir of Chryst's birthe 1545, the 1 day of the monethe August, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dyfart, and Gills Abercrombie, douchter to Thomas Abercrombie, burges of Montrose, of the hous of Murthle. He was the youngest of nyne breither, all left alyve when thair father was slea with the graittest part of the gentilmen of Angus, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the scoll of Montrose, vnder Mr Thomas Anderstone, esteimed the best maister in his tyme, whowbeit nocht the maist lernit. Sche left sax of hir sonnes in honest roumes, all even then or schortlie thereafter, bearing office in kirk or comoun weill, and with the best esteimed in thair rank and aboue; they war Richart Meluill of Baldowy, and minister of Chryst's Euangell sone efter, the eldest: Mr Thomas, a fyne schollar, weill trauelit in France and Italie, Secretar-deput of Scotland: Walter, burges, and efter bailye of Montrose, a wyfe and stout man: Roger, burges of Dondie, a man of singular giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull pastor of Dondie, Wilyeam Chrystifone, a lytle efter his deathe, with teares say, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefulest father that euer Dondie haid. His nam wilbe rememberit so lang as Dondie is a town."\* Mr

\* I haiff hard Mr Robert Bruce say oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddest man in Europe.



James, minister of Chryft's Euangell: Jhone, then guidman and rewar of his mother's effeares, and efter a minister in the kirk: the rest war Robert, David, and Andro, wharof the first twa was kept at the scholl till they tyrde, and war put to Crafts; the last was a feiklie tender boy, and tuk pleasiur in na thing sa mikle as his buik. Sa with the portion that was left him, he spendit a yeir or twa in Montrose, namlie, heiring a France man, called Petrus de Marfiliers, teache the Greik grammer, and siun thing of that langage, honestlie conducit to the sam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maist honorable and happie memorie; wherin he profited sa, that entering thereafter in the cours of Philosophie within the Vniuersitie of St Andros, all that wes teatched of Aristotlie he lerned and studeit it out of the Greik text, quhilk his maisters vnderstood nocht. He past his cours in the New Collage, tenderlie belouit of Mr Jhone Dowglafs, provost of that Collage and rectour of the Vniuersitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and blessing him, say, "My sillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his cours of Philosophie, he left the Vniuersitie of St Andros with the commendation of the best philosophier, poet, and Grecian, of anie young maister in the land; and with all possiblie diligence maid his preparation, and past to France. Be the way he was extreamlie tormented with sic feiknes and storme of wather, sa that oft tynes, whylls be danger of schipwrak, whylls be infirmite and feiknes, he hiked for deathe, he arryvit first in England, and again imbarking cam to Burdeaux, wher he taried nocht lang, bot embarking from that cam to Deipe; from that to Paris, whar he remeanit in the Vniuersitie twa yeirs at his awin studies, heiring the Lightes\* of the maist scyning age in all guid lettres, the king publict professors, Andreas Tornebus in Greik and Latine Humanity; Petrus Ramus in Philosophie and Eloquence; Jo: Mercerus in the Hebrew langage, whervpon he was specialie sett. In the last yeir of they twa, he grew sa expert in the Greik, that he declamit and teachit lessones, vterring never a word bot Greik, with sic readines and plentie, as was mervolus to the heirars. From Paris he past to Poiteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the best lawers, and studeit sa mikle

\* Salinacus, Pascasius, Forcatellus, Mathematiciens; Balduinus the lawer; Duretus, Medicine; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verses, and harangs betuix the twa Collages, S.

therof as might ferue for his purpofe, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, becaufe of the feage leyed to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to inſtruct his onlie ſone. The bern profited exceiding weill, and was of a ſweit inclination, takin away from him and his parents be a ſchot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maifter, whom, whow ſoone he ſaw, he caught him in his arnes, and vttered the words of the Apoſtle in Greik; διδάσκαλε, τὸν δρόμον μου τέτεληκα,—“Maifter, I haiff perfytted my courſe;” and ſa with monie vther godlie and ſweit words he died. That bern gaed never out his hart, bot in teatching of me, he often remem-berit him with tender compaſſion of mynd. He taried in that houſs, quhilk was weill furniſit, during the tyme of the ſeadge. Ther was a corporall with a few fuddarts put to keipe the houſe, who eſpyed him in his prayers and ſpeitches to be halie and deuot; and on day (being a Papift and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor becaufe the alarme was ſtrikken, he could nocht truſt him in that houſs. Mr Androw anſwers incontinent, “I am als honeſt a man to my God and magiſtrat and eſtet of the town, and maifter of this familie, as thow art, and ſa ſall proue this day—do thy beſt.” And with that ſtarts to the nixt armour and on with it, and all in arnes to the ſtable, and takes the beſt horſs be the heid. This when the corporall ſaw, he comes with fellow fear termes and intreats him to leaue of and forgiff him. “O no, no!” ſayes he, “I ſall proue als honeſt and ſtout as thyſelff.” “O Monſieur,” ſayes the vther, “my Captean and the maifter of this houſs will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleſſit to my vttermaiſt, and tarie and forgiff me.” Sa he tuk eaſe in guid part, and was never troublet thereafter. Giff it haid com to the warſt, he was reſolued, being weill horſt, to haiff gottin him to the campe of the Admirall, wha was in perſone beſeageand the town.

The ſeage of the town being raſit, he left Poicteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poicteors; for he was ſmall and light of body, but full of ſprites, vigourus

Marcenn and Pivareau; bot during his preſence ther, S. Marcenn haid without queſtion the vpper hand.

and cowragius. His companions of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and vilages witherfoeuer they cam. The ports of Geneu wer tentelie keipit becaufe of the troubles of France, and multitud of strangers that cam. Being therfor inquiryt what they war, the Frenche man his companion answerit, " We ar pure scollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie overlaid therwith, said, " No, no, we are nocht pure ; we haiff alfinikle als will pay for all we tak sa lang as we tarie. We haiff letters from his acquaintance to Monsieur di Beza : Let ws delyver these—we craue na fordar ;" and sa being convoyit to Beza, and then to thair ludging, Beza, perceaving him a schollar, and they haiffing neid of a Professour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquait so weill, that but farder he is placed in that roun of profession, and at his first entrie, a quarters fie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frenchman weak spirited, and wist nocht what to do, yit he fund Gods providence to releiue bathe himself and helpe his marrow till he was prouydit. In Geneu he ahead fyve yeirs, during the quhilk tyme his cheiff studie was Diuinitie, wheranent he hard Beza his daylie lessons and preatchings ;—Cornelius Bonauentura, Professour of the Hebrew, Caldaik, and Syriac langages ;—Portus, a Greik born, Professour of the Greik toung, with whom he wald reafone about the right pronuntiation therof ; for the Greik pronuncit it efter the comoun form, keiping the accents ; the quhilk Mr Andro controllit be precepts and reafone, till the Greik wald grow angrie and cry out, " Vos Scoti, vos barbari, docebitis nos Græcos pronunciationem linguæ nostræ, scilicet !" He hard ther also Francis Ottoman, the renounedest lawer in his tyme. Ther he was weill acquainted with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and service of manie noble princes, haid attained to grait ritches, conquestit a prettie roun within a lig to Geneu, and biggit theron a trim hous called the *Vilet*, and a fear ludging within the town, quhilks all with a doughtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Bischope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purposit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchassit leaue of the kirk and magistrates of Geneu,\* and takin iorney cam hamwart. From Lions they traversit the

\* Wha wald on na wayes haiff contented to part with him, giff his conscience haid suffered him



Franche Compté to the heid of the riuer of Loir, and cam down the sam be water to Orleans, haiffing in companie, fevin or aught dayes, a captean, a mediciner, and a preift, superstitius papifts at thair meitting kythled in ther fpeitche and meattes, bot be mirrie and folid reafoning withall, becam flecheatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer ftreit keipet, (being bot a yeir and half after the horrible maflacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on horfs, becaufe he haid wraifted his leg, they paff the twa futmen, and deteining the horfman, the fouldarts inquiryes what he was. He anfwerit a Schottes man. "O! yie Scottes men are all Hugonotes," fayeres the gard. "Hugonotes!" fays he, "What's that? we ken nocht fie." "O," fayeres the fouldart, "yie haiff nocht mefs." "Forfute," fayeres he mirrielie, "our bernis in Scotland gaes daylie to *mefs*." "Guid companion," fayeres the vther, laughing, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," fay they, "we war verie fleyed our pafport fould haiff bein loked, and finding ws com from Geneu, fould haiff bein troublet." "Yea," fayeres thair hof, "tak it for a fpeciall providence of God, for within this twall monethe monie thowfands for les hes loft thair lyves." Going out of the town again at the turn of a rew, they meit the proceffion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and fayeres, "What fall I do?" "Fordwart," quod he; and fo he does. Mr Andro haulds out his fyde clok with his armes als thought he haid bein bearing fum thing vnder his oxflars, and fo paffes by. But his hart bet him thereafter oft and fear, that he fould haiff fa ftoutlie counfellit the vther, and vfit a piece of diffimulation himfelf. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeifted be him to go to the Jefuifts Collage, whar he reafonit with father Tyrie findrie dayes; bot the tyme being fa dangerus, and of fum minaffing fpeitchs of the Bifchope of Glasgw, he was counfellit to haft af the town.\* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a fpace, and bying horffes, cam hame Loudon way be Berwik to Edinbruche. And this for a fchort recitall of his lyff till his coming ham.

to referw his gifts anie langer onoffered to his cowntrey, and imployed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graitteft taken of affection the kirk of Geneu could fchaw to Scotland, that they haid fuffered thamfelves to be fpouled of Mr Andro Meluill, wherby the kirk of Scotland might be irritchted.

\* At Whitfunday he cam out of Paris, the quhillk day King Charles, that maid that horrible maf-



As to that he brought ham with him.—It was that plentiful and inexhaust theaffour of all guid letters and lerning bathe of humen and devyne things; and that quhilk superexcelles, ane profound knowlage, vpright sinceritie, and fervent zeall in trew religion, and to put the sam in vse for the profit of his kirk and countrey; ane unwearied peanfulnes and insatiable pleafour to giff out and bestow the sam without anie recompence or gean. Yea, rather sa far as his finall moeyen might reak, conducing and inviting all guid ingynes to receave and inbrace the saming. Wherby within these fax and twentie yeirs he hes inritched his nation with incorruptible substance, mor without all compare nor in anie age sen it was a kingdome, or manie nations in the world this day, giff ther war honour and mentinance for lerning, quhilk the diduction of this Storie will verifie and cleir at large. The nixt simmer cam ham his librairie, ritche and rare, of the best authors, in all langages, artes and sciences, cleirly declaring be his instruments what a craftes man he was.

He was nocht weil come to Edinbruche, when word was of him at Court, and the Regent Erle of Morton called vnto him Mr George Buchanan, Mr James Halibourton, coronall, and Alexander Hay, soone efter Clark Register, and directes thaim to dell with Mr Andro to content to be my Lord Regents grace domestie instructour, and to giff a few notes vpon his chaptour read daylie, and he sould be honorablie advanced at the first occasion. The Regents meining was to haiff him and his giftes framed for his purpose, to restrean the friedome of application in preatching, and authoritie of the Generall Asssemblies, and bring in a conformitie with Eingland in governing of the kirk be Bishopes and iniunctiones, without the quhilk he thought nather the kingdome could be gydet to his fantasie, nor stand in guid aggriment and lyking with the nibour land. For this form of polecie he vfit to mak schose of the men of best giftes, and first try thaim at Court giff they would be conformable and ferue his purpose, and syne prefer thame to bishopries and government of the

saere, died of an isswe of blod bursting out at all the conduits of his body; wharon in London he maid that Epigram:—

Naribus, ore, oculis atque auribus vndique et ano,  
Et pene erumpit qui tibi, Carle, cruor.  
Non tuus iste cruor: Sanctorum at cede cruorem,  
Quem ferus hausisti, concoquere haud poteras.

At nease, at mouthe, at ein, at ears, at wand,  
That blud that bursts from all thy conduits weast  
Is nocht thyne, Charls, bot of that holie band,  
Quhilk thou did drinke, bot could nocht weil digeast,

kirk, as he did with twa thereafter, and haid proceidit ferdar giff God had nocht disapointed him. Mr Andro, whowbeit nocht weill acquainted with thir purposes then, yit lyked nocht to be in Court, bot rather to be in sum Vniuersitie, and profess thair as the Kings Lectors in Parise, and sa as God directed him, refusit, and cravit his graces fawour to repose a whyll with his frinds till God callit him to sic a roum quhilk he thought meittest.

Sa he cam to Baldowy to his brother, my father, whar he remeand that heruest quarter, and whar, within a few dayes efter his coming, I was resigned ower be my father haillelie vnto him to weak vpon him as his sone and servant; and, as my father said to him, to be a pladge of his loue. And surlie his service was easie, nocht to me onlie, bot euen to the fremdest man that ever serued him, for he schosed for his serantes onlie schollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maister of Arts, bot I perceavit at annes that I was bot an ignorant hable, and wist nocht what I said, nather could schaw anie vse therof, bot in clattering and crying. He fand me bauche in the Latin tounge, a pratler vpon precepts in Logik, without anie profit for the right vse, and haiffing sum termes of Art in Philosophie without light of solid knawlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunnen my dictata and haid them readie aneuche. He enterit therfor and conferrit with me sum of Bowchanans Psalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refreshment efter his graue studies; wherin he lat me sic, nocht onlie the proper Latin langage and ornaments of poesie, bot also mair guid Logik and Philosophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and sung the verses of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid mikle of him par ceur; bot I vnderstud never a lyne of him till then. He read a Comedie of Tyrence with me, schawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merved, and haid nocht knawin befor. He put in my hand the Comentares of Caesar, comending him for the simple puritie of the Latin tounge; also Salust, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Histori, quhilk he read ower himselff thryse or four tymes that quarter, annes with me, and the rest whill I was occupied in the

Greik grammer, quhilk he put in hand of Clenard, causing me vnderstand the precepts onlie, and lear the *παράδειγματα* exactlie; the practife wharof he schew me in my buik, going throw with me that Epistle of Basilius, and cawsing me lern it be hart, bathe for the langage and the mater; thereafter to the New Testament, and ged throw fūn chapters of Mathew and certean comfortable places of the Epistles, namlie, the Romans. And last, entering to the Hebrew, I gat the reiding declynations and pronons, and fūn also of the coniugations out of Martinus grammer, quhilk he haid with him, and schew me the vse of the Dictionair also, quhilk he haid of Reuelins with him. And all this as it war bot pleying and craking, sa that I lernit mikle mair by heiring of him in daylie conversation, bathe that quarter and thereafter, nor euer I lernit of anie buik, whowbeit he fet me euer to the best authors.

The Generall Assemblie was haldin in the monethe of August, soone efter his ham coming, whar ther was grait word of him, arying be the commendation of the Bischope of Brechine, and Mr Andro Pulwart. Sa commissiounars from dyverse partes of the cowntrey maid fūtt to the Assemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglafs, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist earnest instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaise partes, obtained of the Assemblie and fūm of his frinds ther present, that he sould come and visit Glasgw, and sic the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he sould condifend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counfallour to the Regent, haid purchassit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he causit his sone, the Maister of Boid, tak the Castell, and intromeat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streat justice, because the Tulchain causit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulness therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,



frank harted gentleman, perfone of Renthrow, and Rector of the Vniverfite of Glasgw, wha lyked never thofe Bifhopries, and wha fpecialie was the ernest futtur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then miniſter at Edinbruche, his cowſing german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maifter, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the firſt tyme I ſaw it; from that to Stirling, whar we remaned twa dayes, and ſaw the King, the ſweiteſt ſight in Europe that day, for ſtrange and extraordinary gifts of ingyne, iudgment, memorie and langage. I hard him diſcours, walking vpe and down in the auld Lady Marrs hand, of knowlage and ignorance, to my grait mervell and eſtoniſhment. Ther Mr Andro conferrit at lynth with Mr George Bowchanan, then entering to wrait the Storie of his Countrey; alſo with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weill acquainted in Geneu. Alſo with Mr Thomas Bowchanan, then ſcholmaifter, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the firſt of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the courſe of St Andros. But Mr Andro entering principall maifter, all was committed and ſubmitted to him, wha permitted willinglie to the ſaid Mr Piter, the cair of the Collage Leiving, quhilk was but verie ſmall, conſiſting in litle Annualles then, and ſett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceiding diligentlie, as his delyt was therin alleamerlie. Sa falling to wark with a few namber of capable heirars, ſic as might be inſtructars of vthers thereafter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practiſe therof in Greik and Latin authors, namlie, Homer, Heſiod, Phocilides, Theognides, Pythagoras, Iſocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematicks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonifius, the Tables of Hunter, the Aſtrogie of Aratus; from that to the Morall Philoſophie, he teatched the Ethiks of Ariſtotle, the Offices of Cicero, Ariſtotle de Virtutibus, Cicero's Paradoxes, and Tuſculanes, Ariſt. Polyt. and certean of Platoes Dialoges; from that to

the Naturall Philosophie he teatched the buiks of the Phisics, De Ortu, De Cælo, &c. also of Plato and Fernelius. With this he ioyned the Historie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menardes and Melanethon. And all this, by and attoure his awin ordinar profession, the holie tonges and Theologie, he teachit the Hebrew grammar, first schortlie, and syne mor accuratlie; therefter the Caldaic and Syriac dialects with the practise therof in the Psalmes and Warks of Solomon, David, Ezra, and Epistle to the Galates. He past throw the haill comoun places of theologie verie exactlie and accuratlie; also throw all the Auld and New Testament, and all this in the space of sax yeirs, during the quhilk he teachit euerie day customablie twyse, Sabothe and vther day, with an ordinar conference with sic as war present efter dinner and supper. His lerning and peanfulnes was mikle admired, sa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys also. Sic as haid passed ther course in St Androus cam in nomber ther, and entered schollars again vnder ordour and discipline, sa that the Collage was sa frequent as the roumes war nocht able to receaue tham. The scolmaister of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he instructed, and directed in the maist commodius bringing vpe of the youthe in grammer and guid authors; whom I hard oftentymes profes that he lerned mair of Mr Andro Meluill craking and pleying, for vnderstanding of the authors quhilk he teatched in the scholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the first clas. Finalie, I dar say ther was na place in Europe comparable to Glasgw for guid letters during these yeirs for a plentiful and guid chepe mercat of all kynd of langages, artes and sciences.

In the Simmer of the first of these sax yeirs, about the 18 year of my age compleit, God opened my mouthe first in publict vpon the exerceis, with sic comendation out of the mouthe of Mr Andro Hay, rector and superintendent, namlie even ther in publict in his addition, as I was wounderfullie incouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demissed from the breithring with comfortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I past vpe to the hall, and enterit in the chalmer at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kissing me, said in my ear, "Jamie, serue God, for thow art behauldin to him;" and with that he goes and sitting down on a bedsyde, he keaues bak ower, sa that his feit flak out stiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerceise lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the first sight he takes me in his armes, and thrusting and kissing me, he sayes, " My hart, serue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncle, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a fweit and comfortable delling with me, thereafter tauld me that his brother, my father, was departed this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that euer I haid hard befor in all my lyff; for as I haiff schawen befor, he was a rare man, and a maist lowing father to me, at the closing of whafe moulthe God thus opened myne.

Be occasion of the recounting of this dream to my vncle Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother David was hangit, with certean circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nochit be to his weill and confort, knawing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid married his sone David in a summar and hastie maner a few dayes befor his departour, quhilk was almaiist a wrak to him and his hous, as heirefter we sall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therein amangs the rest, "*Colaccus vestier, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our course, had gean to France, and coming to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, hailelie addicted to diuinitie, with a sincear and zealus hart. Ther was never twa thinges befor that, quhilk ofter and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the atteining to sum light of letters and knowlage of God; quhilk when I was even then about to do be sum litle essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vncle, Mr Andro, at the General Assemblie haldin in Edinbruche. At



the quhilk the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Meluill, with the certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assenblic. And in deid that mater cost him exceiding grait peans bathe in mynd, body, and gear,\* during the space of fyve or sax yeir, with the gean of the Regent, Erl of Morton, and his bischopes vtter indignation. Yit, with the wounderfull assistance of God, he bure it out till the abolishing of bischopes, and establisshing of the presbyteries according to the word of God. Wharby he gatt the nam of *ἐπισκοπασταξ*,—*episcoporum exactor*,—the flinger out of bischopes. Ther I hard first in Edinbruche Mr James Lawfon, a godlie lernit man, of a wounderfull moving vtterance in doctrine, whom I delytet mikle to heir, and whom I never hard bot with the teares bathe of remors and ioy. As also Jhone Durie, newlie transported from Leith to Edinbruche, a man zealus and mightie in spreit, with Mr Walter Balcanquall, ane honest, vpright harted young man, lathie enterit to that ministerie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulness of bischopes, and the right maner of governing of the Kirk be presbyteries, dealt diligentlie and forcible in ther doctrine against that ane, and for that vther wakned vpe the spreits of all guid breithring, and crabet the court stranglie. Bot furle ther ministerie and exemple of lyff movit me, and tuk sic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assenblic thereafter in August at Edinbruche, 1575, the question was proponed, “Giff Bischopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?” Efter advyse of certean breithring thervpon, and reasoning in publict, it was resolut negativè; and that the nam bischope was comoun to enerie pastor, and ordeinit that breither sould inquyre ferdar bathe in that and vther pointes of the discipline and polecie of the Kirk.

Efter the Assenblic we past to Angus in companie with Mr Alexander Arbuthnot, a man of singular gifts of lerning, welsdome, godlines, and sweitnes of nature, then Principall of the Collage of Aberdein; whom with the Mr Andro

\* Keiping Assenblics and dyettes of conference, reasoning and advyfing with breithring anent that wark.

† The tym was verie fauorable, for God haid glorefied his nam wounderfullie of leat, in performing strange things forspoken be Mr Knox against the Castell of Edinbruche.



communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we married my youngest sister Barbara vpon Mr James Balfour, then minister at Guthrie; and buried guid auld Thomas Meluill of Dyfart, the mirrie man; and sa, efter vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the claß, and teatched the Greik grammer, Isocrates Paraneßis ad Demonicum, the first buk of Homers Iliads, Phocylides, Hesiods *εργα και ημεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practice in Ciceros Catilinars and Paradoxes, &c.

Ther was then resident in Glasgw Mr Patrik Adamstone, alias Constant, minister of Pasley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie insinuat himself in Mr Androes fawour, and the ministrie of Edinbruche, he began to step on fordwart to the first degrie of a bischope, and leaving Pasley past to Court, and becam minister to the Regent, Erle of Mortoun. About the quhilk tyme the personage of Giffen vaked, a guid benefice, lyand hard besyde the town of Glasgw, peying four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the persut of the bischopes; quhilk he refusit, bot delt earnestlie with the Regent himself, and be all moyen, namlie, of the said Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie finall, nocht able to sustein twa maisters, without anie burfares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himself bathe, of sic a benefit, because of his new opinionones, and owerfie dreames, anent the Kirk discipline and polecie. Yit, at last, the Regent, seing he could nocht be broken be host, be advyse of the said Mr Patrik, he essayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glasgw, annexing and mortefeing thairvnto the said benefice of Giffen; quhilk was the best turn that ever I knew ather the Regent or Mr Patrik to do. Bot the special drift was to demearit Mr Andro, and cause him relent from dealing against bischopes; bot God keipit his awin fervant in vprightnes and treuthe, in the middes of manie heavie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie furmeisit, bot spak out, that he was a grait hinder of a guid wark,) and by his blessing effectuat the turn be crowked instruments.

1576.—The second yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Pfellus for schortnes; the Offices of Cicero; Aristotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phædon and Axiochus; and that profession of the Mathematiks, Logic, and Morall Philosophie, I keipit (as everie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Assemblie, convenit in Edinbruche, resolved, concerning bischopes, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be scholin commissioners for visitation, planting, &c. Item, All bischopes war ordeanit to tak thaimselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk: for the West countrey, James, bischope of Glasgw, Mr Andro Melviu, Mr Andro Hay, Mr James Grig, Mr David Cuninghame; for Lawdien, Mr Robert Pont, Mr James Lawfone, Mr David Lindsay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawyers; for Fyff, Mr Jhone Windrame, superintendent, with the principall maisters of the Vniuersitie; for Merns and Angus, the Laird of Din, Wilyeam Chrystifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanfone; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they fould meit, and thair diligence to be giffen in to the nixt Assemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellar, Lord Glamms, being a guid, lerned noble man, wryttes to Geneua to Theodor Bez, craving his iudgment in the questiones moued at our Generall Assemblies; and, be that occasion, we gott ham Bezaes Treatise *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezaes Confession, giffen me be my vncle, diligentlie, and hard his Lessons according to Caluins Institutiones: and, being myndfull of my wow, and finding God to haiff blessed the first and second opening of my mouthe in publick on the exerceise, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht sumplie to reid; bot taking sum pean, when I might haiff slipt, the night befor, indeuorit to tak vpe the foun of the chaptour, and giff sum notes

of doctrine, with exhortation. This pleastit and comfortit guid peiple verie mikle, sa that they reforted verie frequentlie my ouk, quhilk alsò movit the rest of the regents to essay and follow the sam form; and sa bathie profited thamselues and vthers. All the quhilk I record to the praise of the grace of my guid God alleanerlie; for vtherwayes, a veaner, fulisnar, corrupter youthe was ther nocht in that Collage; sa that giff my God haid nocht put in me sum bit of conscience, and fear of his nam, in discharging my office, and a peice of honestie and scham befor the warld, I sould never haiff done guid, bot, by sluggishnes and wandering fantasies, easelie caried away to all deboicherie.

The breithring apointed be the Assemblie convenit at Glasgw, in Mr David Cuninghames hous, then Subdean of Glasgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear hous and yeards wherin an erle nicht haiff dwelt, and a thousand mark of rent with the better. Nan was sa frak in the cause as he. He moderat the reasoning, gatherit vpe the conclusiones, and put all in writ and ordour to be reported to the Assemblie. Bot, to mark the strange sagacitie of my vncle Mr Andro, he ever suspected bathie Mr Patrik Adamson and this Mr David, and said, he fearit they sould nocht prove frinds in the cause, they war sa courtlie. And sa fell out, indeid, as we fall heir.

The Generall Assemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be sighted and advysit vpon, that, being brought in open Assemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Registar, and giffes in, from my Lord Regents grace, a number of questiones to be resoluit be the Assemblie, aient the polecie and iurisdiction of the Kirk, quhilk sett tham to farder consultation. Ther was Mr Patrik Adamson, presented to the bisshoprik of St Andros; and being inquyrit, in the publict Assemblie, giff he wald receane that bisshoprik, he answerit he wald receane na office iudgit vnlawfull be the Kirk; and as to that bisshoprik, he wald na wayes accept of it without the advys of the Generall Assemblie. And, neuertheles, or the nixt Assemblie, he was feastit hard and fast on the bisshoprik, wherby all gossoprie ged vpe betwin him and my vncle Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honest man, the Regents domestic, wha market an accustomed phrase of Mr Patriks in his doctrine; "The prophet wald mein this." And whow soone he saw Mr Patrik gripe to the bisshoprie, he cryes out amang his companions:



“For als oft as it was repeated be Mr Patrik, ‘The prophet wald mein this,’ I vnderstod never what the *profit* meins whill now,” quod he.

To mak the Assëmblie lyk the better bathe of the presenter and presented, the Regent directs his minister to the Assëmblie, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Augustan Confession, whar wald be present lernit Commissioners from all Protestant princes; and that hir Mat<sup>ie</sup> was to send, requyring him to do the sam. The Regents grace, therfor, desyrit the Assëmblie to nominat the persones, and he fould mak prouision. The Assëmblie nominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the bischoprie, the ambassadrie fealit.

Mr Patrik taking him to the bischoprie, the suffragantes roum is filled atteanes be Mr David Cuninghame, wha leived Glasgw and the guid cause, and becomes the Regents minister, bot with a curs accompaning him; for he haid never that wealthe nor estimation efter quhilk he haid befor, whowbeit within a yeir advancit to the bischoprik of Aberdein; and nocht onlie sa, bot became, soone efter the Erle of Mortons execution, an of the [maist] miserable wretches in all the west country, lyand debochit and out of credit, in a cot hous, himselff at the an fyde of the fyre, and his cow at the vther. Thus God curfed that bischoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the stern wharof was verie grait, and proceeding from it toward the est a lang teall, in appeirance, of an eall and a halff, lyk vnto a bissom or scourge maid of wands all fyrie. It rease nightlie in the south weast, nocht aboue a degrie and an halff ascend- ing aboue the horizon, and continowed about a fax oukes, or twa monethe, and piece and piece weir away. The graitteft effects wharof that out of our coun- trey we hard was a grait and mightie battell in Barbaria in Afric, wharin thrie kings war sleau, with a hudge multitud of peiple. And within the countrey, the chasing away of the Hamiltones: For whowbeit the Regent, soone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar consentit nocht therto, thinking the young king, whom they haid in keiping, could neuer be sure sa lang as the Hamiltones keipit thair rounes, and therfor maid a Read against them the sam simmer, wherby the Lords of Arbrothe and Pasley, with the specialles of thair frinds, namlie, sic as war giltie of the guid Regents murthour, fled away in Eingland. The Castell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliffed to the ground, and the said Arthour execut at Stirling in my fight, wha died verie penitentlie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, against the quhilk Mr Knox delt from pulpit, sche being fet vpe at a pillar befor him : Lyk as I haiff hard the sam maist notable fervant of God almost ordinarlie threttin these Hamiltones maist ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe maried the Countes of Cassels, sistar to the Lord Glammes then chancellor, wharby he gat tolerance for a schort tyme. But the wintar befor the said chancellor being cut of at Stirling, in the summer following he was fean to flie away. The minister of Hamilton, Mr Jhone Daudfone, a guid man, haid admoniffed and thretned that Castell for ryot, hurdome, &c. and saw in a vision, as I hard him record, a grait arm, with a sword in the neff, standing aboue the Castell, quhilk, with swift force stricking down vpon it, did overthrow the sam to the grund, and thereafter coming down throw the wood and town, did spoile and hurt the sam.

1577.—The year following, 1577, the Generall Assemblie convened at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in conclusiones, and certean breither apointed to gather togidder the trauelles of the breithring from all partes, and digest and put the sam in ordour, drawing tham in certean propositiones for breuitie.

At that Assemblie, Mr Patrik Adamfone is fund to haiff intrusit himselff in the bischoprik of St Andros against the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit against be his Synodall. Bot, as he was wonderfull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleasure of the Assemblie whow soone the sam war throuche and at a point with the mater of the polecie ; and sa with fear promises, drifted and pat aff till he gat his tyme.

About the end of that sam October, ther was an vther Assemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digest in order. They war ordeanit, efter reuising, to be put in mundo, and presented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet sett at Stirling for the sam.

During all these Assemblies and earnest endeours of the breithring, the Regent is often requyrit to giff his preface to the Assemblie, and fordar the cause of God ; bot nocht onlie in effect refuses, bot vses grait thretning against



the maist zelus breithring, schoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer resisting the wark of discipline in hand, bure fordwart his bischopes, and pressed to his iniunctiones and conformitie with Eingland; and, but question, haid steyed the wark, giff God haid nocht steired vpe a faction of the nobilitie against him, wha maid a grait convocation at the Fall kirk, and haid almost com to straks, giff the Einglis Ambassatour, a guid, godlie man, and loue of our nation, Mr Robert Bowes, with the Chancellars guidnes and wesdome, haid nocht steyit for taking ordour; wherwith a Convention was sett in Stirling of the Esteates, and the breithring nominat and apointed be the Assemblie weating on, fell out that unhappie murdour of that lerned and guid noble man, Lord Glammes, Chancellor, slea in a tumult be a schot of a pistolet in the head.\* Whom when God had sa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to cause the King, now about fourtein yeirs of age, to tak the government in his awin persone; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in solemne maner, and giff ower his Regentschipe, and all publict adminiftration of the realme.

This Regent Erle of Mortoun was a man ever cast vpon the best fyde, and did honestlie and stoutlie in the cause. He lowit Mr Knox whill he was alyue. At his deathe and buriall he gaiff him ane honorable testimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyfe, and a guid Justitiar in adminiftration. His fyve yeirs war estimed to be als happie and peaceable as euer Scotland saw. The name of a Papist durst nocht be hard of; ther was na theiff nor oppressour that durst kythe. Bot he could nocht suffer Chryst to reing frielie be rebuking of sune, bot maid opposition to the ministrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Presbyterie of his lawfullie callit pastors and eldars, mislyked the Assemblies Generall, and wald haiff haid the name therof changit, that he might abolishe the previlage and force therof. Wharvnto my uncle, Mr Andro, specialie opponit himselff, and therby, and for the bischopes, incurrit his speciall indigna-

\* Mr Andro maid vpon him this Epigram:—

Tu, Leo magne, iacis inglorius; ergo manebunt  
Qualia fata canes? Qualia fata fues?

Sen lawlie lyes thow noble Lyon fyne,  
What fall betyde behind to dogges and fwyne?

tion, and therabout first discordit with Mr David Lindsay, to whom he was comounlie contradictor, saying that Maister Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot fould nocht haiff place betwix God and man. Yit in effect the said Mr David keipit honest in the cause of the discipline till it was concludit, and efter. He fought to insinuat himselff, efter the leying down of his Regentrie in the Kings fawour and sum Counfallours, be twa things in speciall that concernit the Kings weill and the realmes. Ane, that the King might be a frie king and monarche, haiffing the rewell and power of all Esteates, quhilk the Kirks Generall Assemblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff bischopes to rewill the Kirk, and they to be answerable to the King, and sa the frie preatching repressed. With this, he was wonderfullie giffen to gather gear, therby, as he said, to irritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his courfe till he might do na mair, and then glorifiet God, as in the awin place falbe declarit.

This yeir, in the summer, God brought ham Mr Thomas Smeton, a man of singular giftes of lerning and godlines, a grait benefit to his kirk, and speciall blessing of my guid God, for me in particular.

1578.—The Generall Assemblie conveyit at Edinbruche in Apryll 1578, in the Magdalen Chapell.\* Mr Andro Meluill was schosin Moderator, whar was concludit, That Bischopes fould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and authoritie banished from the Kirk of God, quhilk hes bot a lord, Chryst Jesus. Also the hail heids of the polecie, put in propositiones, and sett in ordour, war ratefied and allowit, except a litle of the Diaconat to be farther advysit. Item, That na bischope fould be elected or maid thereafter, nor na minister consent therto, vnder the pean of deprivation. Item, The leat murdour of the Lord Glames, Chancellor, regreted; and for that blud and vthers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma<sup>tie</sup> and Counfall, ther was a generall fast concludit to be zealouslie keipit throwout the land.†

\* At this Assemblie war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof cravit at diuers Assemblies thereafter, for the Courtes effect.

† When the Assemblie haid concludit the discipline, diuerse of the breithring, as namlie, Mr

The Assemblie thereafter conveyned at Stirling in July that sam yeir, wherin the form of conclusion, as in all the former Assemblies, sa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propositiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Esteat of the Kirk in this land; and ordeanes the sam with a supplication, to be presented to the Kings Ma<sup>tie</sup>. The quhilk was done, and his Hienes gaiff a verie comfortable and guid answer theranent, nominating certean of his Counfall to confer with the breithring appointed be the Kirk thervpon.

That yeir my vnclie dedicat to the King his CARMEN MOSIS, with certean Epigrames, and a chap. of Job in vers, quhilk put all men in hope of graitte warks; but partlie his grait occupationes and distractiones, partlie, as he wes wount to say, *Scribillantium et scripturientium turba*; and cheiflie that he thought the tyme maist profitablie bestowit in doing, teatching, and framing of guid instruments for the meantenance of the treuthe and wark of the ministerie and scholles, moved him to neglect wraitting, except of verses and epigrammes, as his humor and occasiones moved him; wharof he hes in his peapers a grait number, and nocht a few, as *Carmina Sybillina*, lost. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt:—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was æconomus and speciall actor; yit becaus the æstimation of Mr Andro was graitte, he desyrit him at certean perempter dyettes to be present in Edinbruche. For sic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquiryt be the Principall what ealed him, he answerit, “I haiff dreamed an vnfall dream, and I am siun thing solist efter it.”—“What is it?” fayes he. “Methought we

Andro Meluill and Andro Hay, desyrit the sam to be subscryvit be the haill breithring. To the quhilk Mr Patrik Adamfone answered, “Nay—we haif an honest man, our Clark, to subscryue for all; and it war to derogat to his fathfulness and estimation gif we sould all feneralie subscryue.” “Weill,” fayes Mr Andro Hay, “gif anie man com against this, or deny it heirefter, he is nocht honest.” And to Mr Patrik he said, befor thrie or fower, “Ther is my hand, Mr Patrik; gif yie com against this heirefter, consenting now sa throwlie to it, I will call yow a knaue, and it war never sa publiclie.” Mr Patrik receaues the condition: Bot at the presenting of the conclusiones befor the Regent and Counfall, the Regent askes Mr Patrik gif he haid assented therto. He denyt it, and that he haid refusit to subscryve it. Whervpon the said Conclusiones of Discipline war refused be the Counfall. The cause wharof, when Mr Andro Hay haid inquiryed at diueris honorable Counsellars, they leyed the wait on the said Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the said Counfallour, and dispytfullie to his face fayes, “O knaue, knaue! I will crown thee the knaue of all knaues!”



war fitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I saw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I perced and dang down, and tramped vnder my feit; and as I turned, I saw an vther lope out also, quhilk, whowbeit I followed, it gat away in a holl out of my sight."—"Be nocht solist," sayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For fute," sayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intrufit thamselff. They ar the twa read neafed compeditours of our Collage, against the quhilk yie haiff presentlie the actiones, viz. Jhone Grame, the first whom yie persewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commissar, Mr Archbald Beaton, wha be some wyll fall eschew presentlie, and win away. Assure thyselff, man, thou fall find it sa." Mr Piter lauches, and sayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and humpes. And in deid it cam sa to pass, for they brought hane a notable decreit of reduction of a few of the freires yeard against Jhone Grame; and the vther, by moyen and earnest solistation, gat the action delayit, and brought to arbitrimint.\*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearise haid a sone in the Collage named Jhone, wha was drawin away from his studies and ordour be sum young men of the town, namlie, a burgeis air named Andro Heriot. The principall calles for Jhone, and reproving him, sayes, "What? hes my Lord your father send yow heir to spend your tyme with debauchit perones of the town," &c. This was tauld Andro Heriot, wha, partlie of intemperat disposition, and partlie, as was supposed, be the Collage mislykers

\* I haiff also marked manie experiences in him of wonderfull sigacitie and smelling out of mens naturalls and dispositiones, sa that tho sum haid bein never sa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhilk, indeid, wald prone ill men. Vthers, altho nocht of sa guid appeirance, he wald lyk of, and be hamlie with, wha wald proue weil. Of bathe the fortes I could racken diuers be nam and sournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Assemblie to be tean ordour withall be the Synod of Glasgw for deserting of his ministerie; wha be his fear ciuill facions fund favour with all except Mr Andro, wha, delling scharplie with him for his desertion of the ministerie, gat this answer:—"I will nocht profes pouertie."—"O then," sayes Mr Andro to him, "yow will deny nocht onlie the ministerie, bot also trew Christianitie." This man was Mr Jhone Coluin, first apostat fra the ministerie, and syne fra trew Christian religion to foull Papistrie.

ftired vpe, cam to Mr Andro, the Principall, a day efter fermont, coming out of the Kirk, haiffing all his schollars and Regents at his bak, and quarrels him ſchamfullie with manie thows and lyes, continowing from the Kirk almaiſt down to the Collage, quhilk is a grait ſpace, yea, with ſword about him, with menaſſings and brawles; but Mr Andro verie patientlie and meiklie anſwers never a word bot “God facher, what hes muvit yow, yie neid to boſt? We ar ma nor yie.” The ſchollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuiked thaim in ſic fort that they durſt nocht ſteir. As for myſelff, for als patient as I am called, I doucht nocht ſuffer it, bot withdrew myſelff from him.

Within a ſchort ſpace efter, the ſaid Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he fend for the Principall, wha glaidlie cam and viſit him; wha, with grait remorse, confeſſit his offence, and commendit the vthers grait patience, ſaying, “That he haid win a graitter victorie of him, nor giſſ he haid ſufferit his ſchollars to ding out his harnes;” and oft tymes embracing and kiſſing him for the ſweit confort he beſtowed on him, being ſa vnworthie, cryed ay for him ſa lang as the breathe was in him; and ſa gaiff vpe the ghaſt, being a luſtie youthe in his mide age.

The young man, Jhone Maxuell, partlie eſchewing diſcipline, and partlie, as was ſuppoſed, caried away be the counſall of Papiſts, (for he haid gottin euill groundes therof, and all his fathers houſs, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowſoone the Lord Heres, his father, hard of it, he cam to the town, ſcharplie rebuked his ſone, and brought him to the Collage, efter he haid lowinglie and maiſt curteſſie delt with the Principall, cauſit the hail maifters and diſciples convein in the verie cloſs of the Collage, and ther, in preſence of all, auſterlie commandit his ſone to ſitt down vpon his knees, and humble offer himſelff to what fort of diſcipline the Principall of the Collage and his Regent (againſt whome cheiff- lie he haid bein refractar,) wald put him to. The young man obeyit humble, and the Principall liſted him vpe be the hand efter promiſe of amendiment; and efter reconciliation he enterit him to his Regent againe, humble preſent- ing to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, becauſe he wald ſeim verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him ſum queſtion of philoſophie or artes, namlie, for this end to ſchaw that



Aristotie could er, and haid erred, contrar to the S. Andros axiom, *Abfurdum est dicere errasse Aristotelem*. Mr Piter Blakburn, our coleg, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carliffe of nature; and when he could nocht bear out his defence be reafone, he wald do it be coler and invection vpon the perfone of Mr Andro, that he was arrogant, proud, and full of his awin fence; but when it cam to that the argument feaffed, for the Principall never fpak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opiniones and evill fafones; for the guid, honest harted man, frie from his coler, efchamed of himselff. amendit himselff. And this I marked euer to be Mr Andros maner: Being fure of a treuthe in reafoning, he wald be extream hat, and fuffer na man to bear away the contrar; bot with reafone, words, and gefture, he wald carie it away, caring for na perfone, whow grait focuer they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderftood and tuk vpe the neceffitie of the perfones and mater in hand to requyre, he wald frielie and baulddie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe filence; yea, and nocht onlie ance or twyfe, bot at all occafiones, till he fand tham better instructed, and fett to go fordwart in the guid purpofe. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in fic conferences and meittings as be his public doctrine; for fic as war willing to vnderftand in fa doing, he pleafurit tham mair and mair; and fic as wer nocht, he fuffered never to reft till he ather brought tham from ther contrarie mynd, or els difcouered a perverss difpofition againft the treuthe. Giff he haid nocht bein throuche and refolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reafonit ther-vpon caddie and camlie aneuche till he war fullie refoluit, and fand his grounds fure. But for his awine particular, in perfone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic cowrage and ftoutnes:—The Regent, feeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang difcourfing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancement of the Kings Ma<sup>ties</sup> Esteat, he braks in vpon fic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu difcipline and lawes; and, efter fumm reafoning and grundes of Gods Word alleagit,\* quhilk irritat the Regent, he braks out in coler and bofting:—“ Ther

\* This Regent objected againft the General Affembly, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diffone of yow be hangit or banished the countrey.”—“Tushe, sir,” sayes Mr Andro; “Purpuratis tuis ista minutare mihi, idem est humi an sublimi putrescam: Domini est terra. Patria est ubicunque, est bene. I haiff bein ready to giff my lyff whar it was nocht halff sa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe.” Monie siclyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a jot ather from the substance of the cause, or forme of proceeding therein. Bot a piece of storie I man report, steirit vpe in particular against him in my persone.

The Lord Boid was grait with the Regent, and haid a cusing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid pleyit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his cours in the Collage. The nixt yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courtesie and affectione; bot giff he sould preafs to misfuse me, and mak trouble as he haid done to his maisters befor, for als meik as I feined he wald find me scharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the seage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikie delytet, I past with him to Edinbruche to fetch him his wyff; and befor my going, I tuk exact ordour with my schollars, inioyning large tasks to tham, and apointing of censurers and deleattors of all ther behaiour. Coming ham again, I fand the said Alexander often deleeted in grait faultes, namlie, absenting himself from the kirk, and pleying the loun on the Sabbath. I begin to deall with him in words; he disdeanes and vilipends with misbehaiour in words and countenance: I command him to correction—he rebelles: to be

leiges. Mr Andro answerit, “That Chryst and his Apostles war giltie of that cryme, wha conveyit with boundrethes and thowfands, taught tham, and governed without anie leue of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his.” Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent sayes, tantinglie, “Read yie cuer of sic an Act as we did at St Jhonstoun?” Answeres Mr Andro: “Gif yie be escheamed of that act, Chryst wilbe escheamed of yow.” The Reformation of Relligioun in Scotland was don as the men in the Gospell, wha, bringing a man seik of the palsey, careid be fourfome in bed, brak the hous about whar Chryst was, vnaiking leue of the gudman and maister therof, for the grait desyre quhilk they haid to com to Chryst for the mans helthe. Yit Chryst fand na fault therwith, bot seing thair fathe, approued the sam, and healed the man. Sa throw zeall the kingdom of Heavin suffered violence at the beginning, and men fought to com to Chryst, without asking leue of King or Cæsar.

ſchort, I wald nocht be deforeit; and he gat his deat peyit, bot indeid far within his demearit. He ſittes down in a muk fra my ſight, and whill I was teatching my leſſone, he takes his pen and ink horn, and ſtriks himſelff on the face and neas till effuſion of bluid; he ryves his buik, and dighes his neas with the leaves therof, and drawes the bluid athort his face, and ſpots his clothes with the ſaming; and incontinent efter the leſſone, rinnes out of the Collage, and away and compleanes to his frinds he was ſa miſuſit crewalie be me. The principall and maiſters at the bruit, and my deſyre, takes tryell, and finds it as is ſpoken. He byds away fra the Collage a monethe, about the end wharof, on a ſinner evening efter ſupper, I was coming out of the Caſtell with twa of my companions, whar we haid bein viſiting a guid gentleman, wha, vnbeſet be twaſum, haid defendit himſelff notablie, being weill fenſed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to ſlay an of tham or be ſlean; for the quhilk apprehendit, he was detained in preſſone in the Caſtell, whar we cuſtomablie viſited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my ſchollar lying in weat with an Alexander Cuningham, fiſtar ſone to the Lord Boid, wha hounds out the youthe with a baton in his hand to ſtrik me behind my bak. Heiring the ſound of his feit, I turned and ſpak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with ſpeid efter him with a drawin ſword and monie bludie words. The twa that war with me ſaw nocht this Alexander, bot ran and tuk the boy; ſa Alexander leyes out a ſtrak at me with the ſword, quhilk, deelyning my bodie a litle, I eſchewed, and cloſing with him, I gripped his ſword arm vnder my left oter, and with my right hand caucht his quhingar, haiffing na kynd of wapen vpon myſelff, and bids him ſtand. Withe this, incontinent my twa companions commes and finders ws; ſa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I ſchew the mater to the Principall, wha fiſt commandit all the ſchollars to ther bedds, perceaving tham incenſit, and fearing a wark of the deuill to deboiche tham from ther ſtudies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht ſuffer the preparatiue to paſs vntean ordour with: Vpon the morn conveines the Rector and Magiſtrats of the Town, according to the ordour, and cites the parties befor tham. I compeir; the vther is contunax, and perfeuers in his boſt. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humble, bear futed and bear headit, to craue the Rectour, the Principall,



and me, the persone offendit, forgiffnes. This being notefied to Alexander, he malings, and woves ther fould be graitte caufe maid or anie forgiffnes cravit. Ther na thing was noyfit fa mikle in the countrey, as the Boids and Cuminghams wald flay the maifters and burn the Collage. Bot the Principall iarget never a whit, nor movit himfelff, whowbeit füm of ws war right fleyd, but fend and reafit Letters, and fümmoned Alexander befor the king and fecreit counfall, wha compeired with a grait number of his frinds, thinking to boft ws fra it ; bot we cam befor the king and counfall at S. Andros, producit the proces and decreit of the rector and bailies of Glasgw, and obtained the fäm to be ratefiet ; and the fäid Alexander chargit to fulfill and obey it fie a day, or then to enter in ward within the Caftell of Blaknes. Coming ham to Glasgw, and the day approtching, our fpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, feing ther was na evill done, vtherwayes he was certified it wald com to war ; for the man was neir in blod on the father fyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald nocht fuffer ther blud fched (as they alleagit) vnreuengit. The Principall answers, “ Giff they wald haiff forgiffnes, let tham crave it humblie, and they fall haiff it ; but or that preparative paß, that we dar nocht correct our fchollars for fear of bangftars and clained gentlemen, they fall haiff all the blud of my body firft.” Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds ; fo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diuerß interceffors nocht to prefent the place ; bot terrifie as they wald, he fäyes, “ They that will go with me, go ; they that are fleyd, let them tarie.” And fa the Rector, the Principall, and I, with our fchollars at our bak, in our gowns, com to the kirk yeard, and ftude at the place whar I was vnbesett ; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his beft abuiyiment, in the middes of twa gentlemen, wharof an was the eldeft brother of my fchollar, the vther his neireft frind ; and the fäid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. “ Dout nocht of the acceptation,” answers the Principall, “ we are heir readie.” And fa the fäid Alexander, in prefence of all his frinds, to bear him witnefs, recited the words of the decreit, and obeyed conform to euerie circumftance. The quhilk, when the gentilman faw, wha, for the maift part, knew nocht for what caufe they cam, luche him to fkorn, fpendit thrie or four hounder mark



in the town. and returned, as they confessit, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wonderfull guidnes and providence of God towards his Kirk in this realme. wha, as first efter the blud of these martyrs, Mr George Wischart and Walter Miln, steired vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his rest, send ham Mr Andro Meluill for continuance of zeall and sinceritie, with exquisit literature and knowlage, and for putting on of the coapstean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government. and Guisau Counsall entering about the King, then God plucked out from amangs the Jesuists, a wadge of thair awin timber, wherwith to rent and cross thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the strange wirking of God with him ; this in soun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros. past to France, whare in Paris he thought mikle vpon the trew way of saluation, and be dealling of diuers of his acquaintance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knowlage in the treuthe of religion, was brought to ken and be inclynde to the best way. Whar also he was acquentit with my vncle, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wheriu he was brought vpe, and fand himself sum tyme fullie perswadit in the mater of his fathe and saluation, he thought he wald leaue na thing vntried and essëit pertaining therto. And vnderstanding that the ordour of the Jesuists was maist lerned, halie, and exquisit in the Papistrie, he resoluit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himself fatteled in his auld fathe, he wald continue a Jesuist ; and giff he fand nocht amangs tham that might remoue all the douttes he was cast into. it was bot folie to seik fordar, he wald yeild vnto that light, that God, be the earnest delling of his lowing frinds and companions, haid enterit him into. And sa he enterit in the Jesuists Collage at Paris. whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, seing him worthie to be win to tham, and gissen to larning and sight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpose, and cravit thair prayers. Of his purpose they could sie na guid warrand, but thair prayers they promisit hartlie.

Sa, making na stey ther, he past fordwart to Rome, whar he was receavit in the Jesuists Collage gladlie. In the quhilk Collage was a father hauldin of best lerning and prudence, wha was ordeanit to trauell with sic as wer detained in pressone for religion, to convert tham; of him he cravit that he might accompanie him at sic tymes when he went to deall with these presoners, quhilk was granted to him. Be the way as they cam from the presoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the presoners, and mentein it against the Jesuist for reasonings cause, and indeid to be resolut, and the more he insisted he fand the treuthe the strangar, and the Jesuists answers never to satisfie him. This way he continowit about a yeir and a halff in Rome, till at last he becam suspitiuus, and therfor was remitted bak to Paris, throw all the Collages of the Jesuists be the way; in all the quibills he endeworit mair and mair to haiff his douttes resolut, bot fand himselff ay fordar and fordar confirmed in the veritie. Coming to Paris again, he abaid ther a space verie lowinglie interteined be Mr Ednond, till at last he could nocht bot discover himselff to Mr Ednont, to whom he sayes he was alsuikle behauldin as to anie man in the warld; for nochtwithstanding that he perceavit his mynd turned away from thair ordour and religion, yit he ceased nocht to counfall him frindlie and fatherlie, and suffered him to want na thing. And being a verie wyse man, he thinks to keipe Mr Thomas quyet, and nocht to suffer him to kythe an aduersar against them. Perceaving, therfor, the young man gissen to his buik, he giffes him this counfall, to go to a quyet collage, situat in a welthie and pleasant part in Lorain, whair he sould haiff na thing to do but attend vpon his buiks, whair he sould haiff all the Antient Doctors, and sic buiks as yie pleast to reid; he sould leak na necessars; thair he sould keipe him quyet till God wrought fordar with him, vtherwayes he wald cast himselff in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he resolu'd to follow his counfall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and visites him with an extream fever, casting him in vttermoist pean and perplexitie of body and mynd. Thair he fought a maist strang and ferfull battell in his conscience, bot God at last prevealing, he determines to schaw himselff, abandone that damnable societie, and vter in plean profession the treuthe of God, and his enemies falsheids, hypocrasie and craft. Sa coming bak to Paris again, he takes his leue of Mr Ednont, wha yit, nochtwithstanding, kythes na thing bot lowing frindschipe to him, and at his parting giffes thrie counsalles. 1. To reid and studie the

Ancient Doctors of the Kirk, and nocht to trow the ministers. 2. To go ham to his awin countrey ; and thridlie, To marie a wyff. From that he manifested himself amangs the professours of religion, till the tyme of the massacre quhilk schortlie ensawit, at the quhilk being narrowlie fought, he cam to the Englis Ambassator, Mr Secretarie Walsingham, in whase hous lyand at Paris for the tyme as in a comoun girthe, he, with manie ma, war seaff. With whome also he cam to Eingland soone efter, whar he remeaned scholnaifter at Colchester till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vncle Mr Andro, and sa aggreit to be minister at Paisley, in place of Mr Andro Pulwart, wha enterit to the subdeanrie of Glasgw when Mr David Cuninghame was bishopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apostats buik, *De Confusione Caluianæ Scitæ apud Scotos* ; and efter conference thereanent, movit him to mak answer to the sam, quhilk was published in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie waeryff and peanfull, and skarslie tuk tyme to refreche nature. I haiff sein him oft find fault with lang denners and suppers at General Assemblies ; and when vthers wer therat, he wald abstain, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht rustie nor aufter, bot sweit and affable in companie, with a modest and naue grautie ; verie frugall in fude and reyment, and walked maist on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my instruction and comfort. He louit me exceeding weill, and wald at parting thrust my head in his bosome and kis me.

He being weill acquainted with the practizes of Papists, namlie, Jesuists, and thair deuycs for subuerting of the Kirk of Scotland, bathe publiclie and privatlie ceassit nocht to cry and warn ministers and schollars to be diligent vpon ther charges and buiks, to studie the controuerfies, and to tak head they neglected nocht the tyme, for ther wald be a strang vnseatt of Papists. Also he was cearfull to know the religion and affection of noble men, insinuating him in thair companie in a wyse and graue maner, and warning tham to be war of euill companie, and nocht to fend thair bernes to dangerus partes. And finalie, Mr Andro and he, marveloullie conspyring in purposes and iudgments, war the first motioners of an antifeminarie to be erected in St Andros, to the Jesuist seminaries, for the cours of theologie, and cessit never at Assemblies and Court till that wark was begoun and sett fordwart.



The Generall Affembly convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveyit war desyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Christian fathe, sa of the discipline also drawin out of the word of God. They accepted therof, and promiset to meantein the sam to ther powar, except in sa far as the Kings Ma<sup>tie</sup> and Counfall was nocht resolut, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrose, &c. wha haid drawin the faction against the Regent Mortoun; sa it pleasit God to work.

That yeir arrayvit Monsieur d'Obignie from France, with instructions and devyffes from the Hous of Guise, and with manie Franche fasones and toyes, and in effect, with a plean course of papistrie, to subuert the estat of the Kirk new planted, bathe with trew doctrin and discipline. He brought with him an Mons. Mombirneau,\* a subtill spreit, a mirrie fellow, verie able in bodie, and maist meit in all respects for bewitching of the youthe of a prince. They within few dayes insinuat thamselfs sa in fawour of the young king, that they gydit all, brought in be Mortones mislykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of relligion, and all the guid service done for the king befor, to be bot turbulent and treasonable delling, &c.; against the quhilk the ministers of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Affembly convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftie and quyetlie the course intendit, thair is presentit from his Ma<sup>tie</sup> a letter to the Affembly, schawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be presented to the parliament instant, to be past therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odious till they war stranger. Item, Bischopes and Superintendents haillie removit, and commissioners from assamble to assamble in number sufficient for the haill realm, acording to the severall provinces, placed in ther roun. The bishopes ther began to withdraw thamselfes fra the Affembles, and ordour takin theranent. The reformation of the Vniuersitie of St Andros intendit, and sutt maid to the Kings Ma<sup>tie</sup> theranent. Presbyteries ordeanit to be erected, and that the exerceises fould be as presbyteries in the mean tyme.

\* Mr Nicol Dalgles tauld me that this Monbirneas mother was a verie godlie lady, and schew grait curtesie to tham in France at Burge in Berie, and warnit tham of M. Obignies sending in Scotland, wherypon he maid aduertisment to the ministers of Edinbruche.



It was a maist pleasaund and comfortable thing to be present at these Assemblies, thair was sic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Sessiones at euerie meiting, whar, efter ernaest prayer, maters war graulie and cleirly proponit; overtures maid be the wyfist; douttes reasonit and discusst be the lernedest and maist quik; and finalie, all withe a voice concluding vpon maters resolued and cleirit, and referring things intricat and vncleired to farder advyfment. Namlie, it is to be noted, that in all these Assemblies anent the polecie, ther was nocht sic a thing as a caring away of anie point with a number of vottes, an or ma, or by a pre-occupied purpose or led course; bot maters indifferentlie proponit, and efter beging light of God, and leasing the Scripture by conference and reasoning discusst, with large and sufficient tyme takin and diligentlie employed for that effect, all with a voice, in an consent and vnitie of mynd, determines and concludes.

God glorified himself notablie with that ministerie of Edinbruche in these dayes. The men haid knowlage, vprightnes, and zeall; they dwelt verie commodiusslie togidder, as in a Collage, with a wondrousfull conseat in varietie of giftes, all strak on a string and foundet a harmonie. Jhone Dury was of small literature, bot haid sein and marked the grait warks of God in the first Reformation, and bein a doer bathe with toung and hand. He haid bein a diligent heirar of Mr Knox, and observer of all his wayes. He conceavit the best grounds of maters weill, and could vtter tham fearlie, fullie, and ferfullie, with a mightie spreit, voice, and action. The speciall gift I marked in him was halines, and a daylie and nightlie cearfull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his speciall confort, to haiff his table and hous filled with the best men. These he wald gladlie heir, with tham confer and talk, professing he was bot a buik bearer, and wald fean lern of thame; and getting the ground and light of knowlage in anie guid point, then wald he reioyse in God, praise and pray thervpon, and vrge it with sa cleir and forcible exhortation in assemblies and pulpit, that he was estimed a verie forderfum instrument. Ther ludgit in his house at all these Assemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Sneton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe; Mr James Meluill, my vncle, Mr James Balfour, David Fergusone, David Home ministers; with sum zelus, godlie barrones and gentilmen. In tyme of mealles, was reasoning vpon guid purposes, namlie, maters in hand; thereafter ernaest and lang prayer; thereafter a chaptour read, and euerie man about gaiff his

not and obſervation therof: Sa that giff all haid bein ſett down in wryt, I haiff hard the lernedeſt and of beſt iudgment ſay, they wald nocht haiff wiſſed a fuller and better commentar nor ſum tymes wald fall out in that exerceiſe. Therefter was ſung a Pſalme; eſter the quhilk was conference and deliberation vpon the purpoſes in hand; and at night, befor going to bed, ernest and zealus prayer, according to the eſteat and ſuccesſ of maters. And often tymes, yea, almoſt daylie, all the Collage was togidder in an or vther of thair houſſes; for, befor Mr James Lawſone and Mr Walter war married, they war burdit with Jhone Durie, and eſter entring to thair awin houſſes, keipit exceiding guid fallowſchipe togidder.

Heir I man remember a ſingular benefit of Gods providence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped ſchot of Sathan wharby to ſnare me, and ſpoill the haill wark of God in me. Manie lovers haid I, and ſum loves alſo; monie occaſiones, in dyvers places and fortes of perſones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by neceſſar occupation in my calling, and partlie be a certean ſchamfaſtnes of a baſhfull nature, quhilk he pat in me, ſa keipit me that I was nocht owercome nor miſcaried be na woman, offenſiulie to his Kirk, nor greiſſlie to my conſcience, in blotting of my bodie. I markit befor the occaſion I haid of lerning to ſing and play on instruments of muſic in S. Andros, wharof my hart was verie deſirus, bot from grait ſkill wher in God keipit me; far graitter and ſweittar haid I in Glaſgw of a gentilmans houſs in the town, wha interteined maiſt expert fingars and players, and brought vpe all his berns therin, namlie, his eldeſt dauchter, a verie pleaſand gentilwoman, endewit with manie guid verteus. I haid euerie yeir ſum of this gentilmans ſonnes my ſchollars, and be that occaſion was hamlie in his houſs, and maiſt lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honeſt and cheaſt; yit ſic as giff my God, and the cairfull and fatherlie admonitiones and comforts of my vncle, haid nocht ſupplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at laſt put in my hart a purpoſe to ſeik and vſe that holie and lawfull remeid of mariage, and therin, namlie, to reſpect a helpe and confort for that calling, whervnto I haid adwowitz myſelff. Sa be my haunting to the General Aſſem-

blies in Edinbruche, and takin with the godlie ordour and exerceife in the familie of Jhone Durie, and with that cairfull walkine with God I saw in him; as also with fun appeirance of Gods face and honestie I saw in the face and fasones of the bern, being bot about alleavin or twall yeirs of age, I resoluit with my God to fettle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almost a four yeir befor our mariage.

1580.—The Generall Assemblie convenit at Dondie, July 1580, wharat Mr James Lawfone was moderator: The Kings Commiffionars war ther. Ther Episcopatus was vtterlie abolifched, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregaciones de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of simple reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited sa that they ar able to exhort with doctrine, to be deposit, and that nan fould be admittid, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delationes was maid of Papists that had flocked hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court; wherant the Kings ministers, Mr Jhone Crage and Jhone Dunkanson war admonifed.

At that Assemblie, Captan Robert Anstruther, father brother to the present Lard of Anstruther, wha haid spendit his hail lyff in the warres in France, and haid attained ther to honour and ritches, moved of conscience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himself as a penitent to the said Assemblie, for being sa manie yeirs present at Mefs with his maister, the King of France, knawin the ydolatrie therof, and professing the trew religion in his hart. The Assemblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaved in the fawour of the Kirk, as he was the wintar thereafter, and within a yeir died happellie full of dayes. He was a verie wyse and valiant man in armes, spendit all his tyme in the warres with grait honour, and yit haid the hape never to fched blud with his awin hand, nor to haiff his blud fchede. He left to the pure of the congregation of Kilrimmy, whare he was born, and whare he died, the soun of a thousand marks.

That yeir was the Kings first progress and promene athort his countrey, with solemnitie of entrefs in manie of his Hienes brouches; and amangs the



rest of St Andros, whar we war for that present com from Dondie with the supplication and articles of the Assenblie, and keiping a dyet befor the Counfall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gysle and farce to play befor the King: His Ma<sup>tie</sup> was in the new Innes of the Abay, befor the windowes wharof, the schow was to be maid. Grait confluence of peiple conveyned, and the place read with a fear circuit: It continowed void for the space of a lang houre, wither that his Ma<sup>tie</sup> was nocht readie to behauld, or the playars to present thamselfes, I can nocht tell, bot, whill all ar gasing and langing for the play, in stappes Schipper Lindsay, a knawin frenetic man, and paeffes vpe and down in the circuit with a grait grauetie, his hands in his syde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire. his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his nease; his look was verie reasit and hiche: Wherat first the peiple maid a noyse with lauchling; bot when he began to speak, he movit sic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he discoursit with grait force of sprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conquiest be the sie, and whow he had spendit it. and abosit himself be land; and what maist iustlie for that the grait God and iudge of the world haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid sam and estimation passing all of his tread and rank; bot all was vanitie, that maid him misken his God, wha wald nocht be miskenned, namlie, be the hicheft. And turning himself to the boss windo, whar, in the nedmaist, the Erle of Morton was standing gnapping on his staff end, and the King and Monsieur d'Obignie aboue, he makes sic application to him in speciall as movit him throw the hart, and was marvellus in the cares of the heirars: For myself, I was estonished and movit to tears, heiring and seing the man. Amangs the rest, he warned him, nocht obscurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie sam tyme was the platt a dresin against the Erle of Morton. na wayes knawin nor suspected of anie in comoun. Sa that the plat leyers wald haiff suspected a discourerie, giff they haid nocht knawin the man to be lunatik and hereft of his wit. I market the Erle, standing iust forment him, mikle movit with this first interlude, as earnest and nocht play, sa that during



all the sportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Affemblie conveinet at Edinbruche. Ther bishopes callit vpon ; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselff from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, gissen in be the Kirk and past in Parliament. Wharvpon compulfators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his roun.

About this tyme rested happelic in the Lord, Mr Jhone Row, minister of St Jhonstoun, a wyfe, grave father, and of guid literature, according to his tyme ; wha, be information of my vncle, Mr Andro, haid first, in a Generall Affemblie, be doctrine, cleirit all the heads of the discipline, to the grait contentation of the haill Kirk ; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolued haillelie to haiff gean to France ; bot could na wayes obtain my vncles guid will, nor yit the guid breithrings, whase iudgments I reuerenced ; yit I haid almost prevealed till this transportation was concludit. And then, partlie moved with the low and reuerence of my vncle, whom I could nocht leaue, so earnestlie desyring me to tak a part of that charge with him ; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the professioun and daylie trauell in Theologie, wharin I was blythe to spend my haill lyff, I cast away that purpose of France, and tuk me haillelie to tak part with my vncle, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pass in France, was the studie of the Frenche toung, wharto I was mikle gissen that yeir, and wherin, to satisfie me, my vncle helped me graitlie, be conferring with me textes of Scripture ; also sum thing of the best authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopic Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronounciation of the Frenche langage, quhilk is hardest to attain vnto. Be quhilk occasion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leine from Glasgw with infinit teares on bathe fydes, sa that sic as war our misflykers befor, (wharof, except sum Boyds and that Alexander Cunningham, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwfing, Mr Patrik Meluill. (sone to guid Roger, wha leatlie haid past his cours in Philosophie ther,) in my roun, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eased me sum what of the langour of our frinds at Glasgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vnderdak and bear out sa grait a charge as to profess Theologie and holie tounges amangs ministers and maisters, namlie, in that maist frequent Vniuersitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and misflykers, occupied me sa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfone, Jhone Dury, with the Lards of Bread and Faldownfyde, convoyit ws to Londy, and sa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maister, Mr Jhone Robertfone, wha haid bein lang in that Collage befor, and haid studiet sum thing in Theologie, a guid weil conditionet man, but of finall literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was supplied therein be the Principall, wha remitted na thing of his wounted peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache feller. in the quhilk fellar wrights war working, and it was full of dry timber and spealles, grait and finall. The student colling his candle in a morning, the coll falles throw the laft, and kendles the finall speals lyand alangs a pleaning burde, and sa athort the hous ; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the hous athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammist fear hart, God knowes, luiking for na thing bot the burning of the haill place at our first entrie, to the grait discouragement and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean ; bot it pleased God mercifullie to luik on and pitie the mater, sending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gefts and lafting aboue : and indeid, the houfs being fa full of dry timber and fpealles, it was a wounder to fie the fyre fa foone flokned ; and that, quhilk I thought a fpeciall benefit, befor anie thing was hard therof in the town. or noyfe maid therabout ; bot it fank fa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha fa mercifullie keipit that wark from fklender and difcuragment at the firft entrefis therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reforted to our leffones, and keiped verie familiar frindfchipe with Mr Andro, promifing what could ly in him for the weill of that wark. He haid takin him to the minifterie of St Andros, and teatched twyfe in the ouk exceiding fweetlie and eloquentlie ; but the Saboths at efter noone, vaked becaufe of Mr Robert Hamiltons feiklines, wha was ordinar minifter. And therfor, at the defyre of fun of the eldars of the kirk fend from the Seffion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentymes in the forenoone, in abfence of the Bifchope. Thus it pleased God, of vnſpeakable grace, to hald the mouthe quhilk he haid opened, founding his treuthe and praife, quhilk was done with grait tentationes and mikle trembling and fear in the preſent tyme, bot now rememberit to the graitteft ioy of my hart. And thus we war occupied all the ouk in the ſchoolls, and in the Kirk on the Sabothe, quhilk was my oulie releiff againſt monie fooliſhe thoughtis and languiffing cears, and held me faft vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ſtereit me vpe to thankfulnes toward God, and ernest indewour in my calling. That an, when I lewked vpon ſie as haid bein maifters and regents when I was a ſchollar, now to be receavers of inſtruction out of my mouthe, ſaying oft with Dauid, “Thow has maid me wyfar nor my teachers.” Another, I ſaw a condifciple of myne, mentioned befor, Mr Dauid Elifon be name, wha was the beſt ſchollar of his claſs all the tyme of our courſe, and going to France with the Clark Regiſtar ſommes, ther he falles in a phreneſie and daſſing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the ſcholles, and rememberit the mercifull working of my God with mie, my breift could nocht contain my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teatcher of Mr Robert Rolloc, of moſt worthie memorie, the Hebrew tounge, wha reforted ordinarlie to my leſſone and chalmer for that effect.



1581.—The Generall Affemblie convened at Glasgw in Apryll, 1581, wher-at, throw distance of place, and the new beginning of our wark in St Andros. Mr Andro thought lang nocht to be; bot at laft, borrowing a guid hors from the Bifchope, affhand takes iorney and keipes that Affemblie. Therin the office of Bifchopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar expoint and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, fett down, and Comiffionars apointed for eftabliffing of the fam. The Kings Confession, published for removing fufpition of Papistrie from the Court, fighted and allowit. This Confession is maift notable: bot becaufe it is publick and comoun in the houffes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter ahnaift a ten yeirs labours, was throwlie, and in everie point, ratified and ordeanit to be inregiftrat in the buiks of the Affemblie, and copies therof given furthe to all provinces. The quhilk, becaufe this declyning age is beginning to forget and flipe fra, I thought guid to infert in this place, wharof the tenor followes:—

#### THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

##### CAP. I.

*Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.*

##### I. CONCLUSION.

PROPOSITION 1. The Kirk of God is fum tymes larglie tean for all them that profefles the Euangell of Jefus Chryft; and fa it is a companie and fellowfchipe, nocht onlie of the Godlie, bot alfo of hypocrites profelling, alwayes outwardlie, a trew religion.

2. Vther tymes it is taken for the godlie and elect onlie; and fum tymes for them wha exerceifes the spirituall functiones amangs the congregation of them that profefles the treuthe.

3. The Kirk, in the laft fence, hes a certean powar granted be God, according to the quhilk, it vfes a propre iurisdiction and government exercit to the comfort of the haille Kirk.

4. This powar ecclesiastical, is a powar and authoritie granted be God the Father, throw the Mediator Jefus Chryft, vnto sic wha hes the fpeciall government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of spirituall government, exercit be the members apointed therto be the Word of God giffen be Chryft vnto his office bearers, to be vfit for the weill of the haille bodie of his Kirk.

6. This powar is diuerflie vfit; for fum tymes it is feuerallie exercit, (cheiflie be the teatchers,) fum tyme coniunctlie be mutuall consent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, *Potestas ordinis*; that vther, *Potestas iurisdictionis*.



7. These two kinds of power he bathes a author and ground, and a final cause, but are different in the form and manner of execution; as is evident in the speaking of our Master in the 16 and 18 of Matthew.

8. This power and polemic ecclesiastical is different and distant in their own nature from that power and polemic which is called Civil, appertaining to the civil government of the Commonweill, albeit they be bathed of God, and tend to an end, if they be rightly used; to wit, to advance the glory of God, and to haile good subjects.

9. For this power ecclesiastical flows immediately from God, through the Mediator Jesus Christ, and is spiritual, notwithstanding a temporal head on earth, but only Christ the spiritual king and governor of his Kirk, now in glory within the heavens, at the right hand of his father.

10. Therefore, this power and polemic of the Kirk should lean upon the Word immediately, as the only ground thereof, and should be taken from the pure fountains of the Scripture; hearing the voice of Christ the only king of his Kirk, and therefore he should be rewritten by his laws altogether.

11. It is a title false usurped by Antichrist, to call himself head of the Kirk, and ought not to be attributed to angel or man, of what estate soever he be, saving to Christ Jesus, the only head and monarch of his Kirk.

12. It is proper to kings, princes, and magistrates, to be called Lords and Dominators over their subjects, whom they govern civilly; but it is proper to Christ alone to be called Lord and Master in the spiritual government of the Kirk. Nor ought any that bears office therein to usurp dominion, or be called Lords within the Kirk, but only ministers, disciples, and servants; for it is Christ's proper office to command and rule his Kirk universally, and every particular Kirk, through his spirit and word be the ministry of men.

13. Notwithstanding as the ministers and others of the ecclesiastical estate are subject to the magistracy civil, so ought the person of the magistracy to the Kirk spiritual, and in ecclesiastical government and discipline.

14. The exercise of these jurisdictions can not stand in a person ordinarily.

15. The civil power is called the power of the sword; the other is called the power of the keys.

16. The civil power should command the spiritual to exercise and do their office according to the Word of God. The spiritual rulers should require the Christian magistracy to minister justice and punish vice, and to maintain the liberty and quietness of the Kirk within their bounds.

17. The magistracy commandeth external things for external peace and quietness among the subjects. The ministry handleth only external things for conscience sake.

18. The magistrats handleth only external things and actions done before men; but the spiritual rulers judge these inward affections and external actions, in respect of conscience, by the Word of God.

19. The civil magistracy craves and gettes obedience by the sword and other external means; but the ministry by the spiritual sword and means.

20. The magistracy rather ought to preach the Word, minister the Sacraments, nor execute the censures of the Kirk, nor yet preserve any form or rule whow it should be done, but command the minister to observe the rule commanded in the Word of God, and punish the transgressors by civil means. The minister, on the other part, exercises not the civil jurisdiction, but teaches the magistracy whow it should be done according to the Word of God.

21. The magistracy ought to assist, maintain, and fortify the Jurisdiction of the Kirk. The minister should assist their prince in all things agreeable unto the Word of God, providing they neglect not their own charge by involving themselves in civil affairs.

22. Finalie, As minifters ar fubiect to the iudgment and punifment of the magiftrats in externall things if they offend, fa aught the magiftrates to fubmit themfelues to the difcipline of the Kirk, if they tranfgrefs in maters of religion and confcience.

## CAP. II.

*Of the parts of the Polecie of the Kirk, and perfons and office bearers, to whome the adminiftration thereof is committed.*

1. As in the ciuill polecie, the wholl comoun weill confiftes in the governours or magiftrats, and fic as ar governit or fubiects ; fa, in the polecie of the Kirk, fum ar apointed to be reulars, and the reft of the members therof to be rewled and obey acording to the Word of God and infpiration of his fpreit, alwayes vnder that an head and governour, Chryft Jefus.

2. Again, the hail polecie of the Kirk confiftes in thir things:—In doctrine, in difcipline, and in diftribution. With doctrine annexit the adminiftration of the Sacraments.

3. And according to the partes of this diuifion aryfethe a thriefauld fort of officers in the Kirk ; to wit, of minifters or preachours ; of eldars or governours ; and of deacones or diftributars. And all thefe may be called be a generall word, Minifters of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Jefus Chryft, wha is the onlie King, hie priest, and head therof, yit he vfes the minifterie of men as a maift neceffarie midds for his purpofe.

5. For fa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Euangell, for our grait comfort reafed vpe men indewed with the gifts of the Spreit, for the fpirituell government of his Kirk, for the exerceifing and bearing of his awin powar, throw the Spirit and Word to the building of the fam.

6. And to tak away all occafion of tyrannie, he will that they fould rewell, with mutuall content of breithring and æqualitie, euerie an according to thair functiones.

7. In the New Testament and tyme of the Euangell, he hes vfit the minifterie of the Apoftles, prophets, euangelifts, paftors, and doctors, in adminiftration of the Word ; the Eldarfchip for guid ordour and adminiftration of difcipline, and the Deaconfchipe to haue cure of the Kirk guidides.

8. Sum of thir ecclefiafticall functiones ar ordinar, and fum extraordinar or temporall.

9. The office of Apoftles, Euangelifts, and Prophets, ar nocht perpetuall, bot ferving for the firft planting of the Kirk, now haiff ceaffit, except when it pleafethe God extraordinarie to fteire vpe fum of tham for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God : The office of the Paftor, Minifter, or Bifchope ; the office of Doctor ; of the Prefbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and aught to continow perpetuallie in the Kirk, as neceffarie for the government and polecie of the fam ; and na ma offices aught to be receavit or fufferit in the trew Kirk of God eftabliſhed acording to his Word.

12. Therfor, all the ambitius tytles inventit in the Kingdome of Antichryft, and in his vfurped Hierarchie, quhilk ar nocht of thir fortes, togidder with the offices depending thervpon, in a word, aught to be reiected.

## CAP. III.

*Whom the persons that be in ecclesiasticall offices ar admitted to their functions.*

1. Vocation or calling, is comoun to all that sould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualesiet perſones ar permitted to anie ſpirituall office within the Kirk of God.

2. Without this lawfull calling it was neuer leiſome to anie perſone to middle with anie function eccleſiaſtical.

3. Ther is twa fortes of calling; ane extraordinar, immediatlie be God, as wer the Prophets and Apoſtles, quhilk, in Kirks eſtabliſhed, and alreadie weill reformed, hes na place.

4. That vther calling is ordinar, quhilk, beſyde the calling of God, and inwart teſtimonie of guid conſcience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour eſtabliſhed in his Kirk.

5. Nan aught to preſume to enter in anie eccleſiaſticall office without he haiff this guid teſtimonie of conſcience befor God, wha onlie knawes the harts of men.

6. This ordinar and outward calling hes twa partes: Election and Ordination.

7. Election is the chuſing out of a perſone or perſones maiſt habill to that office that veakes, be the iudgment of the eldarſchipe and conſent of the congregation, whervnto the perſone or perſones ar to be apointed.

8. The qualities in generall requiſit in all them wha ſould bear charge in the Kirk, conſiſtes in ſoundnes of religion and godlines of lyff, according as they ar ſufficientlie ſett furthe in the Word.

9. In this ordour of Election is to be eſchewit, that na perſone be intrudit in anie of the offices of the Kirk againſt the will of the congregation, over quhilk they ar to be apointed, or without the vot of the eldarſchipe.

10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roun that veakes for anie warldlie reſpect. And that quhilk is called the benefice, ſould be nathing els bot the ſtipend of the miniſter wha is lawfullie called and elected.

11. Ordination is the ſeparation and ſanctefeing of the perſone elected to God and his Kirk. efter he be weill tryed and fund qualifiet.

12. The ceremonies of Ordination ar, faſting, prayer, and impoſition of the hands of the eldarſchipe.

13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, ſa aught they nocht to pas the bounds therof.

14. All theſe office bearers ſould haiff ther awin particular flocks, whom amangs they exerceiſe thair charge, and ſould mak reſidence with tham, and tak the inſpection and overſight of tham, euerie ane in his vocation. And generalie thir twa things aught they all to reſpect: the glorie of God, and ediſeing of his Kirk, in diſcharging the dewties in ther calling.

## CAP. IV.

*Of the Office bearers in particular; and firſt, of the Paſtor or Miniſter.*

1. Paſtors, or biſhops, or miniſters, ar they wha ar apointed to particular congregationes and kirks, quhilk they reull be the Word of God, and ower the quhilk they wache. In reſpect wharof,



fum tymes they are called pafors for feiding of thair flockes; fum tym *ἐπισκοποι*, or bifchopes, becaufe they watehe over the congregation; fum tym minifters, be reafone of thair fervice and office; fum tyme alfo prefbyters, or feniores, or elders, for thair age, grautie, and maners, quhilk they aught to haiff in taking care of the fpirituall government, that aught to be maift deir vnto tham.

2. They that ar called to the minifterie, or that offer thamfelves thervnto, aught nocht to be elected without a certean flocke be affigned vnto tham.

3. Na man aught to ingyre himfelf, or vfurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the minifterie, may nocht leaue thair function.

5. The defertours fould be admonifched, and, in caife of obftinacie, finalie excommunicat.

6. Na pafor may leane his flock without licence of the Provinciall or Nationall Affembly; giff he do vtherwayes, efter admonition nocht obeyit, let the cenfours of the Kirk ftrik vpon him.

7. Vnto pafors of the Kirk aperteines the teaching of the Word of God, in feafone and out of feafone, publictie and priuatlie; alwayes teaching to edifie and difcharge of his confcience be Gods Word preferyvit to him.

8. Vnto the pafors onlie aperteines the adminiftration of the Sacraments in lyk maner as of the Word, for bathe ar apointed be God as meanes to teatche ws, that an be the eir, that vther be the ei and vther fenfes, that by baith the knowlage may be transferrit to the mynd.

9. It aperteines be the fam reafone to the Pafor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blifs tham in the nam of the Lord, wha will nocht fuffer the bleffing of his fathfull fervands to be without effect.

10. He aught to watehe abone the maners of his flock, that he may the better apply to tham. in rebuking diffolut perfones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It aperteines to the minifter, efter lawfull proceeding be the eldarfchipe, to pronounce the fentence of binding and lowfing vpon anie perfone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarfchipe, to folemnize the band of mariage, and blifs the perfones ioyned therein.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclefiaftical offences, belanges to the office of the minifterie, for he is the mouthe, met-finger, and herauld of God, betwix him and his peiple in all there effeares.

## CAP. V.

### *Of Doctors and thair office, and of the Scholles.*

1. Ane of the twa ordinar and perpetuall functiones that trauelles in the Word, is the office of a Doctor, wha may alfo be called a Prophet, Bifchope, Eldar, or Catechifar, that is, a teacher of the Catechifme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the fpreit of God within the Scriptures, fimplic without fic application as the minifter vfes, to that end that the fathfull may be instructed in the right warrands of halfome doctrine; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opiniones.



3. He is different from the Pastor, nocht onlie in name bot in diuerfitie of giftes ; for to the Doctor is giffen the word of knowlage, to open vpe, be fimple doctrine, the myfteries of fathe : To the paftor the gift of wefdome, to apply the fam be exhortation to the maners of the flockes, as occasion feruit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuerfities, quhilk hes bein meanteined earfullie, alaweill amang the Jewes and Chriftianes as profane nationes.

5. The Doctor being an Eldar, as faid is, fould affist the Pastor in the government of the Kirk, and concure with the eldars, his breithring, in all Affembles, be reafone the interpretation of the Word, quhilk is onlie iudge in ecclefiaftical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to minifter the Sacraments, and to celebrat mariage, pertaines nocht to the Doctor, vnles he be vtherwayes callit ordinarlie ; whowbeit, the Pastor may teache in the Scholles as he wha hes the gift of knowlage, oftentimes meit therfor, as the exemple of Policarpus and vthers does teftifie.

#### CAP. VI.

##### *Of the Eldars and thair office.*

1. The nam of Eldar in the Scripture is fumtyme the nam of age, and fumtyme of office.  
2. When it is the nam of office, fumtyme it is taken larglie, comprehending alaweill the paftors and doctors, as tham wha ar comounlie callit Seniors or Eldars.

3. In this our diuifion, we call thofe Eldars, whom the Apottle tytilles Prefidents or Governours.

4. Thair office, as it is ordinarie, fa it is perpetuall, and alwayes neceffar in the Kirk of God.

5. The Eldarschipe is a fpirituell function as the minifterie.

6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exerceife the fam, may nocht leaue it againe.

7. Albeit fic a number of eldars may be fchofin in certean congregations, that an part of them may releiue an vther for a reasonable fpace, as was amangs the Leuites vnder the law in ferving of the temple.

8. The number of Eldars in euerie congregation can nocht be limitat, bot fould be according to the bounds and neceffitie of the peiple.

9. It is nocht neceffar that all the eldars be alfo teatchars of the Word, albeit cheiflie they aught to be fic, and fa worthie of double honnour.

10. What maner of perfones they aught to be, we referre it to the exprefs Word, namlie, the Canons wrytten be the Apoftles.

11. Thair office is alfo, feueralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publiclie and priuatlie, that na corruption of religion or maners enter therin.

12. As the paftors and doctors fould be diligent in fawing the feid of the Word, fa fould the eldars be cairfull in feiking the frutt of the fam amangs the peiple.

13. It apertaines to tham to affist the paftors in examination of them that comes to the Lords Table, and in vifiting of the feik.

14. They fould be cairfull to caufe the Actes of the Affemblic, alaweill particular as provinciall, or generall, to be put in execution.

15. They fould be diligent in admonifing all men of thair dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priue admonition, they fould bring and deale to the Elderschipe.

17. Thair principall office is to hauld affemblies with the paffors and doctors, wha ar alfo of thair number, for eftabliffing of guid ordour and execution of difcipline. Vuto the quhilk affembly all men ar fubiect that remeanes within thair bounds.

## CAP. VII.

### *Of Eldarschips, Affemblies, and of Difcipline.*

1. Elderschipes or Affemblies ar constitut of Paftors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whafe feuerall powar has bein fpoken.

2. Affemblies ar of four fortes, for ather ar they of particular kirks and congregationnes, an or ma, ather of a province, ather of a haille nation, or of all and findrie nationes profelling Jefus Chryft.

3. All Ecclefiastical Affemblies hes powar to convein lawfullie togidder, for treating of things concerning the Kirk and thair charge.

4. They haiff powar till apoint tymes and places to that effect, and a Affembly to appoint dyet, tyme, and place for an other.

5. In all Affemblies a Moderator fould be chofin be comoun consent of the haille breithring convenit, wha fould pray, propone maters, put in reafoning, gather the vottes, and keipe the Affembly in guid ordour.

6. Tent fould be tean be the Moderator, that onlie ecclefiastical maters be handlit in Affemblies, and na melling with anie thing pertaining to the Ciuill Iurisdiction.

7. Euerie Affembly hes powar to fend furth from them a number, an or ma vifitors to tie whow maters ar handlit in the bounds of thair iurisdiction.

8. Vifitation of ma Kirks is na ordinar office ecclefiastical in the perfone of a man; nather may the name of a Bifchope be attributit to the vifitour onlie; nather is it necellär to abyde alwayes in the perfone of a man, bot it is the part of the Elderschipe to fend out qualesiet perfones to vifeit.

9. The finall end of all Affemblies is, firft to keipe the religion and doctrin in puretie, without error and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours caufe they may mak certean renles and constitutions apertaining to the guid behauour of all the members of the Kirk, in thair vifitation.

11. They haiff powar alfo till abolishe and abrogat all statutes and ordinances concerning ecclefiastical maters that ar fund noyfum or vnprofitable, and aggrie nocht with the tyme, or abused be the people.

12. They haiff powar till execut ecclefiastical difcipline and punifment vpon all tranfgreffours and proude containners of all guid ordour and polecie of the Kirk: And fa the haille difcipline is in thair hands.

13. The firft kynd and fort of Affemblies, albeit they be within particular congregationes, yit they exerceife the powar and iurisdiction of the Kirk with mutuall consent, and therfor bears the nam of the Kirk.

14. When we fpeak of particular congregationes, we mein nocht that euerie particular parochie

kirk can, or may, haiff thair awin particular elderfchipe fpecialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderfchipe vnto tham all to iudge in ecclefiafticall cauffes.

15. Albeit it is meit that fum of the Eldars be chofin ont of enerie particular congregation, to concur with the reft of thair breithring in the comoun affemblic, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practife of the primitiue Kirk, whar eldars, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderfchipe, is to giff diligent labours in the boundes committed to thair charge, that the kirks be keipit in gud ordour, to inquyre diligentlie of naughtie and vngodlie perfones, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of cenfours.

18. It apperteines to the Elderfchipe to tak heid that the Word of God be purlie teatched within thair bounds, and Sacraments dewlie miniftrat, the difcipline menteinied, and the ecclefiafticall guids vncorruptlie diftribut.

19. It belanges to this kynd of Affemblics to caufe the ordonnances maid be the provincialles, Nationall and Generall, to be keipit and put in execution.

20. To mak constitutions concerning *τὸ πρῶτον* in the Kirk, for decent ordour of the particular kirks whar they govern, pronyding they alter na rewles maid be the Provinciall or Generall Affemblics. And that they mak the Provinciall Affemblics reulles to fic as they fall mak; and abolithe constitutions tending to the hurt of the fam.

21. It hes powar to excommunicat the obftinat.

22. The powar of election of tham wha beares ecclefiafticall charges, perteines to this kynd of Affemblic within thair awin bounds, being weil erected and constitut of paftors and doctors of fufficient abilitie.

23. Be Elderfchipe, or Prefbyterie, is meined fic as ar constitut of Paftors, doctors, and fic as ar now called Eldars.

24. Be the lyk reafone thair depofition aperteines alfo to this kynd of Affemblic, as of tham that teache erroneius doctrin and corrupt; that be of iklanderus lyff; and efter admonition, amend nocht; that ar giffen to fchifme, or rebellion, againft the Kirk; to blafphemie manifet; to fymonie, and all corruption of brybes, falthode, perinrie, hurdom, thift, drunkennes, flyting, feghting, worthie of punifment be the law; vfurie, danfing, and fic diffolutions and crymes that importes ciuill infamie; and all vthers that defernes feparation fra the Kirk.

25. Thefe alfo, wha ar fund altogidder infufficient to execut thair charges, fould be depofit; wharof vther Kirks wald be aduertifed that they receane nocht the perfones depofit.

26. Albeit, they aught nocht to be depofed, wha, throw age, feiknes, or vther accidents, becoms vnmeit to do thair office; in the quhilk cais, thair honour fould remean vnto tham, thair kirks fould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Affemblics we call lawfull conventiones of the Paftors, Doctors, and Eldars of an province, gathered for the comoun effeares of the Kirk therof, quhilk alfo may be callit the Conference of Kirk and breithring.

28. Thir Affemblics ar constitut for weghtie maters, neceffar to be intreated be mutuall confent and affent of breithring within that province, as neid requyres.

29. This Affemblic hes powar to handle, order, and redrefs all things committed or done amifs in the particular affemblics or prefbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causses, deferring deprivation.

31. And, generalie, thir Affemblies hes the hail powar of the particular elderfchippes wherof they ar collected.

32. An Nationall Affemblic, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that hail realme or nation, whar it is vfit to be gadderit for the comoun efferes of the Kirk, and may be callit the Generall Elderschi of the hail Kirk within the realme.

33. Nan ar subiect to repeare to this Affemblic to wot therin, but ecclesiasticall perfones in sic number as falbe thought guid be the sam Affemblic; nocht excluding vther perfones that will repeare to the said Affemblic, and ther propone, heir, and reafone ordourlie.

34. This Affemblic is constitut, that things omitted or done amifs in the Provinciall Affemblies may be redressit, and things generalie ferving for the weill of the hail body of the Kirk in that realme may be foresein, intreated, and fett furthe to Gods glorie.

35. It fall cair that Kirkes be planted in places whar they ar nocht.

36. It fould preseryve the reull whow the vther twa kynd of Affemblies fould proceid in all things.

37. This Affemblic fould tak heid that the spirituall iurisdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminisched nor abbusit.

39. And, generalie, concerning all weghtie efferes quhilks concernes the weill and guid ordour of the Kirk vniuerfall of this realm, it aught to interpon hir authoritie thervnto.

#### CAP. VIII.

##### *Of the Deacones and thair office, the last ordinar function in the Kirk.*

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is tean onlie for tham to whom the collection, and distribucion, of the almes of the fatlfull and of the Kirk guidis does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiasticall function in the Kirk of Chryft.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officers, as was spoken of befor.

6. Thair office and powar is to collect and distribut the hail ecclesiasticall guidis vnto tham to whom they ar appointed.

7. This they aught to do according to the iudgment and appointment of the presbyteries and elderschips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vfes, nor wrangfullie distributed.



## CAP. IX.

*Of the Patrimonie of the Kirk, and distribution therof.*

1. Be the patrimonie of the Kirk we mein whatfumeuer thing has bein at anie tyme befor, or falbe in tyme coming, doted and giwen, or be content and vniuerfall custum of countreyes professing Christian religion, apointed to the publick vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, first, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, possessiones, annualrents, and all sic lyk wherwith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour perfoncs, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custome, or vse of Countreyes, hes bein applied to the vse and vtilitie of the Kirk; of the quhilk fort ar the Teinds, small and grait, Manfes, Gleibs, and sic lyk, quhilk, by comoun and municipall lawes and vniuerfall custome, ar possessed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profean vse of anie man, we hald it a detestable sacrilege befor God.

5. The guids ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without ceare and sollicitude.

6. In the Apostolicall Kirk the Deacones war apointed to distribut whatfoeuer was collected of the fathfull to the necessitie of the fainets, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as sum suppose,) bot of vthers guids mouable and vnmouable, of lands and possessiones, the pryce wherof was brought and leyit at the feit of the Apostles.

8. This office continowed in the Deacones hands, wha intromeated with the hail guids of the Kirk, ay whill the esteat therof was corrupted be that Antichryst, as the ancient Canones does witnes.

9. The sam Canones makes mention of a four fault distribution of the patrimonie of the Kirk, wharof a part was apointed for the pastors or bishopes, for thair sustentation and hospitalitie; the second to the elders and deacones, and all the clergie; the thrid to the pure feik perfoncs and strangers; the fourt for the fabric and vphauld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaisters, quhilk may be weil sustained of the sam guids, and ar comprehendit vnder the clergie, to whom we ioyne the Clerks of the Assemblies, alweill particular as generall, Syndics or Procurators of the Kirks effeares, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, sa far as they ar necessar.

## CAP. X.

*Of the Office of a Christian Magistrat.*

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jesus Chryst, sa far as lyes in thair powar; yit, cheiflie and namlie, Christian princes, kings, and magistrates, ar haldin to do the sam.

2. For they ar callit in the Scriptures, Nurishars of the Kirk, forsamikle as be tham, (at least aught to be,) meantened, fosterit, vphauldin, and defendit against all that wald procure the hurt of the sam.

3. Sa it aperteines to the office of a Christian magistrat till assist and fortifie the godlie proceedings of the Kirk in all behalfs; and, namlie, to sie that the publick esteat and ministerie therof be meantened and susteined as aperteines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teatchers, or hyrlings, nor the rounes therof occupied be dum dogges and ydle bellies.

5. To assist and meantein the discipline of the Kirk, and punishe tham civilie that will nocht obey the censures of the sam, without confounding alwayes the an iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure; and giff they haiff nocht sufficeient for avating on thair charges to support thair indigences, even with thair awin rentes, giff neid sa requyre.

7. To hauld hand to them alswell concerning thair awin persones, saueing tham from opin iniurie and violence, as concerning thair rentes and possiçiones, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profean and vlawfull vses, or to be deuorit be ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, whervpon the saming aught to be bestowit.

9. To mak Lawes and Constitutionnes agreeiable to Gods Word, for the advancement of the Kirk and polecie of the sam, without vsurping vpon anie thing nocht pertaining to the ciuill sword, but belanging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the powar of the spirituall keyes, quhilk our Maister gaiff to his Apostles and thair trew successours.

10. And altho kings and princes, that be godlie, sum tymes be thair awin autoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Gospell; yit whar the ministerie of the Kirk is ames lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrates aught to heir and obey thair voice, and reuerence the Maiestie of the Sone of God be them speakand.

## CAP. XI.

*Of the present Abbusfes remeaning in the Kirk, quhilk we desyre to be reformed.*

1. It is the dewtie of the godlie Magistrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the pretching of the Word, and the right administraction of the Sacraments within this realm, sa it is to prouyde that all abbusfes quhilk as yit remeanes within the Kirk be remouit and vterly takin away.

2. Therfor, first, the admissiõ of men to Papistricall benefices, sic as fernes nocht, nor hes na function in the Reformed Kirk of Chryst, as Abates, Comendators, Pryores, Pryoresses, and vther tytles of Abbayes, whase places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is plain abbuffon, and is nocht to receane the Kingdome of God in Chryft amangs ws, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedrall Kirks, and lyk places, serue for na thing now, but to sett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be alluterlie alterit and abolisshed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thesaurars, Chancellours, and vthers haiffand the lyk tytles flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that perfones amangs thir men haiff fyftein, faxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruike the patrimonie therof, ather be admiffion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graitte inconvenients, that auld possesseurs of sic benefices wha embrassit the religion, fould enioy, be permission, the twa part of the rentes quhilk they possessit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abus, and gif thair places and vther benefices of new to als vnmeit men, or rather vnmeittar, wha ar nocht myndit to serue in the Kirk, bot leine an ydle lyff, as the vthers did wha bruike them in tym of blindues.

7. And in fa far as in the ordour tean at Leithe, anno 1571, it appeirs that sic may be admitted, being found qualesiet, &c., ather that pretendit ordour is against all guid ordour, or els it man be vnderstod nocht of tham that be qualesiet to worldlie effeares to serue in the Court, bot sic as ar qualesiet to teatche Gods Word, haiffing the lawfull admiffion of the Kirk.

8. As to the Bifchope, if the nam *ἐπισκοπος* be properlie takin, they ar all an with ministers, as we befor declarit; for it is nocht a name of superioritie and lordschipe, bot of office and watching.

9. Yit becaufe in the corruption of the Kirk this nam, as vthers, hes bein abnussit, and yit is lyk to be, we can nocht allow this fashon of chusing of Bifchopes, nather of the Chaptours that ar electores of tham, to sic a fort of office as they ar chosine.

10. The trew bishopes fould addict thamselues to a particular flok, quhilk findrie of tham refuses; nather fould they vsurpe lordschipe ower thair breithring and inheritance of Chryfte, as these men do.

11. Pastors, in fa far as they ar pastors, hes nocht the office of visitation of ma kirks ioyned to the pastorschipe, without it be giften to tham.

12. It is a corruption that bishopes fould haiff fordar boundes to visit nor they may possiblie or lawfullie.

13. Na man aught to haiff the office of Visitation, bot he that is lawfullie chosine by the Presbyterie thervnto.

14. The Elderschipe, being weil establisshed, hes powar to send out Visitors, an or ma, with commission to visit the bounds within thair elderschipe, and sic lyk, efter compt tean of tham, ather to continow or remoue them, as the Presbyterie thinks meit, to the quhilk they salbe alwayes subiect.

15. The temporall iurisdiction, ioynit in the person of a pastor, is Corruption.

16. It agreis nocht with the Word of God, that a bishope fould be a pastor of pastores of manie flockes, and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they fould be exeimed fra correction of thair breither, and discipline of the particular elderschipe of the Kirk whar they fould serue, nather that they



ould vsurpe office of visitation of vther kirks, nor anie vther function befyde vther ministers, bot sa far as beis committed to tham be the Kirk.

18. Heirfor, we desyre the Bishopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will preseryve vnto tham, nocht passing the bounds, nather in ecclesiastical nor ciuill esseares, or els to be deposit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot ministers ould assit thair Prince, when they ar requyrit, in all things aggreiable to the Word and thair calling, whither it be at Counfall, Parliament, or vtherwayes, provyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publick esteat of the Kirk.

20. Bot, generalie we say, na persone, vnder whatfoeuer tytyle of the Kirk, and specialie the abbuit tytilles of Papistrie, as Prelattes, Convents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counfall, Parliament, or without, haiffand na Commission of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papistickall Kirk and Jurisdiction ould haiff na place within the sam; and na bishope, nor vther prelat, in tyme coming, ould vse anie Jurisdiction flowing fra that authoritie.

22. And again, that na vther ecclesiastickall iurisdiction ould be acknowlagit within this realm, bot that quhilk is and salbe within the reformed Kirk, and flowing therfra.

23. Sa we esteim holding of Chaptars in Papistickall maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and authoritie of the Kirk, to hurt the patrimonie therof, or vse onie vther act to the preiudice of the sam, sen the yeir of our Lord 1560, to be abusion and corruption, contrair the libertie of the Kirk reformed of Jesus Chryst, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie dischargit.

24. The dependances also of this Papistickall iurisdiction ar to be abolisshed, of the quhilk sort ar the mingled iurisdiction of the Commissars, in sa far as they mell with ecclesiastickall maters, and haiff na commission of the Kirk therto, but war erected in the tyme of our Sovereine Lords mother, when things war out of ordour. It is an absurd thing, that findrie of tham haiffing na function of the Kirk, ould be iudges to ministers, and depose tham from thair roumes. Therfor, they wald ather be dischargit from ecclesiastickall maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hurt the libertie of the Kirk.

25. They, also, that war before the ecclesiastickall esteat in the Papes Kirk, or that ar admitted of new to Papistickall tytilles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclesiastickall rents, aught nocht to haiff anie fordar libertie bot to intromet with the portion assignet and granted to tham for thair lyff tyme, and nocht vnder the abbuit tytles quhilk they hade, dispone the Kirk rents, sett takes and fewes therof at thair pleasure, to the wrak of the Kirk and of the pure laborars that dwell vpon the Kirk lands, contrair to all guid conscience and ordour.

## CAP. XII.

### *Certain speciall Heids of Reformation craued.*

1. Whatfoeuer hes bein spoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct powar also; and last, of the patrimonie of the Kirk, we vnderstand it to be the right



reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist agreeable vnto the Word of God.

2. Bot becaufe sum things wilbe twichted in particular anent the esteat of the countrey, and that quhilk we feik principallie to be reformed in the sam, we haiff collected tham in thir heids following :—

3. Firſt, ſeing the haill countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alſweill to Bruche as Land, and in euerie parochine a reſonable congregation, ther wald be placed an or ma paſtors to ſeid the floks, and na paſtor or miniſter to be burdeanit with particular charge of ma floks or kirks then an alleanerlie.

4. And becauſe it wilbe thought hard to find out paſtors to all the parochie kirks of the realme, alſweill to landwart as in townes, we think, be the advytſ of ſic as commiſſion may be giſſen to be the Kirk and the Prince, paroches in landwart or ſmall villages may be ioyned twa or thrie, or ma in ſum places togidder, and the principall and maist commodius kirks to ſtand and be reſeparit ſufficientlie, and qualeſiet miniſters placed therat; and the vther kirks nocht fund neceſſarie, ſufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in ſum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be denydit in twa or ma.

5. Doctors wald be apointed in Vniuerſities, Collages, and vther places neidfull, and ſufficientlie pronydit for, to open vpe the meining of the Scriptures, and to haiff the charge of ſaulles, and to teache the rudiments of religion.

6. As to the Eldars, ther wald be ſum to be Cenſors of the maners, ane or ma, in euerie congregation, but nocht an Aſſembly of eldars in euerie particular kirk, but in towns onlie and famous places, whar reſort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may conuein togidder, and haiff comoun Eldarſchipe and Aſſembly place amangs them, to treat of all things that concernes the congregations ower whom they haiff the owerſight.

7. And as ther aught to be men apointed to viſit and denyde the paroches as neceſſitie and commoditie requyres, ſa wald ther be apointed be the generall Kirk, with the aſſent of the prince, ſic men as feires God, and knew the eſteat of countries, that war able to denominat and aſſinge the places whar the Aſſemblies of particular elderſchipes ſould conuein, taking conſideration of the Dioceſes as they war denydit of auld, and of the eſteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Aſſemblies, conſideration war alſwa to be haid, whow manie and in what places they war to be hauldin, and whow often they ſould conuein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therein.

9. The Nationall Aſſemblies of this Countrey, callit comounlie the Generall Aſſemblies, aught alwayes to be reteined in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alſweill magiſtrats as inferiours, to be ſubiect to the iudgment of the ſam in eccleſiaſticall cauſſes, without anie reclamation or appellation to anie Judge, ciuill or eccleſiaſticall, within this realme.

10. The libertie of election of eccleſiaſticall perſones callit to bear function in the Kirk, obſeruit without interrupted continouance vnto the corruption of Antichryſt, we deſyre to be reſtored and reteined within this Realm, ſa that nan be intruſt vpon anie congregation, ather be prince or anie inferiour perſone, without lawfull election and conſent of the peiple ower whome the perſone is to be placed, as the practiſe of the Apoſtolicall primitive Kirk, and all guid reaſone and ordour craues.

11. And becauſe this Ordour, quhilk Gods Word and all guid reaſone craues, can nocht ſtand with patronages and preſentationes to benefices, vſit in the Papes Kirk, we deſyre all ſic as trewlie

feires God, ernesllie to confidder, That forsamikle as the names of patronages and benefices, togidder with the effect therof, flowed from the Pape and clofit of the Canon Law, wharby vnmeit and corrupt perſones ar intrufit and placed in kirks haiffand curam animarum; and forſamikle as the maner of proceeding hes na ground in the Word of God, bot repugnes flatlie to the ſaming, owerthrowing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whafoener will trewlie embrace Gods Word, and deſyre the Kingdome of his Sone Jefus Chryft to be advanced, they will alfo embrace and reeeau the polecie and ordour quhilk the will of God and vpright eftat of his Kirk craues: Vtherwayes it is in vean that they haiff professed the Goſpell.

12. Nochtwithſtanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, ſic as ar theſe altarages, prebends foundit on temporall lands, annuels, and ſic lyk, may be referuit to the ancient patrones to diſpone thervpon when they veak to ſchollars and burſaies as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we deſyre that ordour to be admitted and meanteined amangs ws that may ſtand with the ſinceritie of Gods Word and practiſe of the Kirk of Chryft.

14. To wit, that was befor ſpokin, the haill rent and patrimonie of the Kirk, (excepting ſmall patronages befor mentioned,) may be deuydit in four portiones; ane therof to be assigned to the Paſtor, for his intertainment and hoſpitalitie; ane vther to the Eldars, Deacones, and vther officers of the Kirk, ſic as Clarks of Affemblies, Takers vpe of the Pfalmes, Beddels, and kirk maiſters and keipars, ſa far as they ar neceſſar, ioyning in ſpeciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be beſtowit vpon the pure members of the fathfull and hoſpitals. The fourt and laſt, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as alfo for the comoun weill, as grait neid fall requyre.

15. We deſyre, therfor, the eccleſiaſticall guids to be vplifted and diſtributed fathfullie to whom they apertein, and that be the miniſterie of the Deacones, to the quhilk office properlie the collection and diſtribution therof belanges; that the pure may be anſwerit of thair portion therof, and they of the miniſterie left without care and ſollicitude; as alfo the reſt of the treaſours of the Kirk may be referuit and beſtowit on the right vſes.

16. Giff theſe Deacones be elected with ſic qualeties as Gods Word craues to be in tham, ther is na feir that they fall abuſe thamſelues in thair office, as the profean collectors did of befor; yit becauſe that this vocation appeires to manie to be dangerus, let tham be obliſt, as they war of auld, to a yeirly compt to the Paſtors and Eldarſchipe; and iff the Kirk and Prince think expedient, let cautioners be obliſt for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromettours with the Kirk rents, collector generall or ſpeciall, whither it be be apointment of the prince or vtherwayes, may be diſchargit of fordar intromiſſion therewith; and ſuffer the Kirk rents, in tyme coming, to be haillelie intrometit with be the miniſterie of the Deacons, and diſtributit to the vſes befor mentioned. And alfo to the effect, that the eccleſiaſticall rents may ſuffice to thoſe vſes for the quhilk they ar apointed, we think it neceſſar to be deſyrit that alienationnes, ſetting of fewes or taks of the rents of the Kirk, alſweill landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk reſtorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be ſett to nane bot to the laborars of the ground, or els nocht ſett at all, as it was aggreit vpon and ſubſcryvit be the Nobilitie in the firſt Buik of Diſcipline, anno 1560.

## CAP. XIII.

*The Utilitie that shall follow of this Reformation to all Estates.*

1. Seeing the end of this spirituall government and polecie wharof we speik, is that God may be glorified, the Kingdome of Chryst Jesus advancit, and all they that ar of his mysticall body may live peaceable in conscience: Therfor we dar bauldlie affirm, that all he wha hes trew respect to these ends, will, evin for conscience cause, glaidlie agrie and conform themselues to this ordour, and advance the sam sa mikle as lyes in them; that thair conscience being sett at rest, they may be replinisch with spirituall gladnes, in dewtifull obedience to that quhilk Gods Word and the testimonie of thair awin conscience does craue, and refusing all corruption contrare vnto the sam.

2. Nixt, we shall becom an exemple and patron of guid and godlie order to vther nationnes, countries, and kirks professing the sam religion with us; that as they haiff glorified God in continowing in the sinceritie of the Word hitherto without all errors, praise be to that grait keippar, so they may haiff the lyk occasion in our conversation, when, as we conform ourselues to that discipline, polecie, and guid order, quhilk the sam Word and puritie of Reformation craves at our hands. Vtherwayes that feirfull sentence shalbe iustlie said and sein:—"The seruand that knaws the wil of his Maister and does it nocht, shalbe beatin with manie whippis."

3. Mairower, gif we haiff anie pitie or respect to the pure members of Chryst, wha sa graittlie increas and multiplie amangs us, we will nocht suffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk iustlie belongs vnto tham. And be this order, gif it be dewlie put in execution, the burding of tham shalbe takin af us, to our grait comfort; the streites shalbe cleingit from the crying and murmuring of tham; as we shalbe na mair a fklender to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and causing of the Word quhilk we profess to be euill spokin off, giffing occasion of fklender to the enemies, and offending the conscience of the simple and godlie.

4. Befyd this, it shalbe a grait ease and commoditie to the comoun peiple in releiving of thair burdings, and vphaulding thair kirks for thair instruction and faulles helthie, and residence of God amangs tham; as also for the saistie of ther bodies in biging and haulding vpe of briggs and vther publict warks, for the comelines and polecie of the countrey; also ane ease to the laborars of the ground in payment of thair teinds, and all vther things wherinto they haiff bein hithertils rigurallie handlit be these fals callit kirk men, thair takfmen, futters, and extortioners.

5. Finalie, to the King Ma<sup>tie</sup> and haill commoun weill, this profit shall redounde, that the curse of sacrilage, (quhilk wouderfullie eates vpon and consumes all that auld luk and welthe in the patrimonie of his croun and rents, guid and gear of all his leiges,) being remouit, the Lord shall blis all in sic fort as ther shalbe na want, bot plentie and store of all guid things. The Lord wil open the heavines, the erthe and sie shall gif thair incres, and all shalbe satisfieit with abundance. And when the ordinar necessarie effeares of the Kirk, scholles, and pure, ar satisfieit, the superplus being collectit and put in the thesors of the Kirk, may be profitablie employed and liberalie bestowit vpon the extraordinar support of the effeares of the Prince and Comoun weill, and specialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply themselues to this order, the peiple suffering themselues to be rewlit therby, the Prince and Magistrats themselues nocht being exeimit; and they wha ar placed in ecclesiasticall esteat, rightlie rewling and governing, God shalbe glorifiet, the Kirk ædified, the bounds therof enlargit, Chryst Jesus and his Kingdom sett vpe, Sathan and his sub-



uertit, and God fall dwell in the middes of ws, to furnife all guid and keipe from all euill, in his Sone the Lord Jefus; wha, with thair eternall fpirit, abyds holie and bleffed for euer. AMEN.

ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monfieur d'Obignies courfe and coming in Scotland. For the King, fitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun laft Regent was, in comes Captean James Stewart, a brother of the houfe of Ochilttrie, advancfit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accused the Erle of Mortone of hie treafone: Wharypon the faid Erle was incontinent committed to warde in the Caftle of Edinbruche; the Erle of Angus, his cufing, chargit to ward benorthe Tay, with certean cheiff men of that nam. And thereafter Mortoun was transported from Edinbruche to Dumbartane, whar he remeaned till the monethe of May. In the mean tyme his landes and gear war difponit to Mon. Obignie, maid and called then Duc of Lennox; fa of a noble and ritche prince as ever governde in Scotland, he becam a pure prefoner, wha fkarflie haid to furnife his neceffitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes houfe, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be ther in Edinbruche, and hard and faw the notableft exemple, bathe of Gods iudgment and mercie, that to my knowlage ever fell out in my tyme. For in that Tolbuthe, whar oftentimes, during his government, he haid wryfted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scotfman haid maift gear, frindfchipe, and clientell, haid nan to fpeak a word for him that day, bot the graitteft part of his affysars being his knawin vnfreinds, he was condemned to be headit on a fklaf-fauld; and that head, quhilk was fa wittie in warldlie effeares and polecie, and haid commandit with fic authoritie and dignitie within that town and iudgment feat, to be fett vpe on a prik vpon the hicheft ftane of the geavell of the Tolbuthe, that is towards the publiet freit. The quhilk fentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid flryped him naked and bear of all thefe things warldlie, and of a cable maid a twynde thride to go in at the narow ei of that neidle, he gaiff



him, efter vnfeniyit repentance, sic fathe and assurance of his fawour in Chryft, that he maift magnanimuslie contemned insulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleasures, and tuk him with his Chryft be deathe to owercom and gett the Crown of Lyff. The ministers war at him that night of his condemnation, and the morn befor he was brought out, whom he satiffeit verie weill, be iustefeing God, his Word and ministerie therof, and acknowleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Davidstone, whom he haid hardlie vfit, the an for his pretching, the vther for his buik against the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maift movit for his ceas. He keipit the sam countenance, gestour, and schort sententius form of langage vpon the skaffalde, quhilk he vfit in his princleie government. He spak, led about and vrgit be the commanders at the four newkes of the skaffald; bot efter that, ance he had verie fectfullie and grauelie vttered, at guid lainthe, that quhilk he haid to speak, thereafter al-maift he altered nocht thir words. "It is for my finnes that God has iustlie brought me to this place, for gif I haid seruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condemn'd for be men, I am innocent, as God knows. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred against him; for papistrie durst nocht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, seing, and knowlage, anent this mater and the things that followed, giff my purpose war to wrait the Storie of ciuill esseares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I saw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorifie God, be reherfall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Assemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament fould nocht inleak the spirituall esteat, bischopes being removit. To the quhilk deliberation the Assemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guisean counfall and direction, nocht daring put at relligion pleantie, preffit the restoring of the esteat of bischopes, and haid latlie intrusit Mr Robert Montgumerie in the bischoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wounderfullie, sa that I wat nocht whow manie score of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemlie returns thair advys in that mater; the quhilk being confiderit be the Assemlie, all in a voice determines, That concerning vot in parliament, and vsing of Ciuill and Criminall Iurisdiction, commiffioners fould be directed from tyme to tyme from the Generall Assemblies to the Parliaments, to difcharge the Kirkes dewtie, and do for the fam in all hir effeares. And the heritable bailyies of Regalities fould vse all things pertaining to the iurisdiction of ciuill and criminall caufes.

The minifters of Edinbruche all this whyll was maift fathfullie and wacryflie giffing the warning to all, anent the cours and practife of papifts; and therfor, at this Assemlie, Mr Walter Balcanquall was accufit be the Court, *sed frustra*.

At that tyme it was a pitie to fie fa weill a brought vpe prince till his bern-head was past, to be fa nuferable corrupted in the entrefes of his fpringall age, bathe with finiftrus and fals information of all proceedings in his minoritie, and with euill and maift dangerus grundes and principales in government of Kirk and Comoun weill. Then was he maid to think warft of the best men that euer feruit in this Kirk and Countrey; to think the haill maner of Reformation of religion to haiff bein done be a priuie faction, turbulentlie and treasonable; to fufpect the noble men and haill minifterie that ftude for the caufe of religion and his crown againft his mothers faction; yea, to tak courfe againft them, and put at tham as his vnfrinds. Amangs the reft, Captan James put the opinion of abfolut powar in his Maiefties head; whom, in fa doing, I can compear to nane fa weill as to Philomelus, the Captean of the Phocenfis, wha being about a maift facrilegius purpofe to owerthraw and fpulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whafe facrat iudgment governed the comoun weill of all Greice, and fa to subuert bathe religion and polecie, he compellit the Pythian preift to go vpe on the Tripas, to giff him a refponfe. The woman, vrgit violentlie, fayes, “Yow may do what yow will.” The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.\* Sic lyk Mr Patrik Adamfone, bifchope of St Andros, a grait counfellour in thefe dayes.

\* Diodor. Sicul. Biblioet. Hift. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, παν ὅτι ὁ βασιλεὺς Δημητρίος κελευσὴ τῷ το καὶ πρὸς θεοὺς ὅσιον καὶ πρὸς ἀνθρώπους εἶναι δίκαιον—Whatfomeuer King Demetrius commandath, that to be holie toward God and iuft toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this : “ That a Chrifian King fould be the cheif governour of the Kirk, and beho-uit to haue bifchops vnder him, to hald all in order, conform to antiquité and maift fluriffing eftat of the Chrifian Kirk vnder the beft emperour, Conftantine. And that the difcipline of the Kirk of Scotland could nocht ftand with a frie kingdome and monarchie, fie as was his Maieftie in Scotland,” &c. Mutche lyk bifchope Caiphas, wha thought that Chryfts kingdome and the Roman impyre could nocht ftand togidder : Or Herod, wha heiring that Chryft the King was borne, was troublit, and all Jerufalem with him, and therfor fend, &c.

Bot nochtwithftanding of this conftitution of Court, by a remarkable providence of God cam furthe the Cornicle of Mr Georg Buchanan, printed with privilege, and the Buik of the Polecie of the Kirk concludit in Affemblic.

That September, in tyme of vacans, my vncle, Mr Andro, Mr Thomas Buchanan, and I. heiring that Mr George Buchanan was weak, and his Hiftorie vnder the pres, paff ower to Edinbruche ames earend, to vifit him and fie the wark. When we cam to his chalmur, we fand him fitting in his chaire, teatching his young man that fervit him in his chalmur to fpell a, b, ab ; e, b, eb, &c. Efter falutation, Mr Andro faves, “ I fie, fir, yie are nocht ydle.” “ Better this,” quoth he, “ nor ftelling fleipe, or fitting ydle, quhilk is als ill.” Therefter he fchew ws the Epiftle Dedicatorie to the king ; the quhilk, when Mr Andro had read, he tauld him that it was obfcure in fun places, and wanted certean words to perfyt the fentence. Sayes he, “ I may do na mair for thinking on another mater.” “ What is that ?” faves Mr Andro. “ To die !” quoth he ; “ bot I leaue that and manie ma things for yow to helpe.”\*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occafion of fteying the hail wark, anent the buri-all of Daue. Therfor, fteying the printer from proceeding, we cam to Mr George again, and fund him bedfaft by his custome, and asking him, whow he did, “ Even going the way of weifare,” faves he. Mr Thomas, his cufing, fchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ftey all the wark. “ Tell me, man,” faves he, “ giff I haue tauld the treuthe ?” “ Yis,” faves Mr Thomas, “ Sir, I think fa.” “ I will byd his fead, and all his kins, then,” quoth he : “ Pray, pray to God

\* He was telling him alfo of Blakwods anfwer to his buik, *De iure regni*.



for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maist lerned, wyfe, and godlie man, endit this mortall lyff.

Efter that Generall Affemblic in October, Mr Patrik Adamfone aggreit to all the poincts of the Buik of Polecie, and concerning the office of a Bifchope; and calling to dinner Mr Andro Meluill, my vncl, Mr Alexander Arbuthnot, and vthers diuers, he fubfcriyvit therto, quhilk his fubfcription is yit in my vncl's custodie. Item, that wintar he pafft ower to a Convention of the Eftates; and efter he fand nocht curt as he luiked for, he drest him to the minifters of Edinburche, fchawing tham whow that he cam ower to Court with Balams hart, of purpofe to curfe the Kirk and do euill, bot God haid wrought fa with him, that he haid turned his hart to the contrare, and maid him, bathe in reafoning and votting, to ftand for the Kirk, promifing to fchaw fordar and fordar fruicts of his converfion and guid meining. Wharat Jhone Dury was fa reioyfit, that he treated him in hous, and wrot ower at lainthe to me in his fawour. Whervpon I pafft down to his Caftell at his hame coming, and fchew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of focietie. Wherat reioifing, he tauld me the mater at lainthe, and, namlie, concerning the grait motiones and working of the Spreit. "Weill," said I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie againft him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and fcholles in St Andros, brak nocht foomer out, when the darknes of ignorance and cauldnes of Chriftian profeffion vttered themfelues in his contrare. Manie and grait adverfaires he haid; but the Lord, wha haid fanctefeit him for his wark, gaiff him notable victories ower all. Firft, the Maifters wha war displacit out of the New Collage, as Mr Robert Hamilton, minifter of the town, commandit be the Generall Kirk to leaue the office of principalitie in the Collage, and tak him to his minifterie, vexit him with perfut of compts of the Collage; but he reiect-ed that vpon the Commiffionars wha haid the powar of the Reformation, whom be moyen and importunitie the said Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleafit God to cutt fchort the lyff of the said Mr Robert, even when he was about to intend action againft Mr Andro. Yet that caufe ceaffit nocht, bot was followit out in the perfonnes of his weidow and bernies, be a man of grait wit, peanes, and



moyen, an of Mr Androes awin companions, whafe confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaister in Stirling, and syne Proveft of Kirkheuche in St Andros, and minister of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the cause of the Kirk against the bischopes, but haid his awin imperfectiones, namlie, of extream partialitie in the cause of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that cause of Mr Robert Hamiltones, whafe relict he married, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear fettlet that, allowit be the saids Commiffionars, Mr Andro bearing with it, because he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouften man. He boisted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and askes him weill rudlie, giff he knew him. "Na," sayes Mr Andro, "I knaw you nocht." "I fould be knawin," sayes he, "as a Maister in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will *houche* men?" And with that put to the chalmer dure, and sayes, "It is even best tym now." Bot the vther caluit atteanes, and beginnes to speak with mair reuerence; whom Mr Andro, by manlie courage and force of reafone, sa danton-ed and tamed, that the Maister was fean to tak a bursares place in the Collage, and liue therin as a humble student. I was in the chalmner abon and hard all, and cam down at last to the ending of it.

Thir fasheries war skarlle weill sattelit, when out braks a graitter contradiction. This was of the Regents of Philosophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict lessones of Theologie, thair Aristotle, amangs the rest of the philosophers, the patriarches of heresie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a strange steir in the Vniuersitie, and cryed, Grait Diana of the Ephesians, thair bread winner, thair honour, thair estimation, all was gean, giff Aristotle fould be sa owirharled in the heiring of thair schollars; and sa drestit publict Orationes against Mr Androes doctrine. But Mr Andro insisted mightelie against tham in his ordinar lessones; and when thair counned haranges cam at thair Vikes and promotiones of Maisters, he lut tham nocht slipe, bot af hand answerit to tham presentlie with sic force of treuthe, euidence of reafone, and spirituall eloquence, that he dashit tham, and in end convicted tham sa in conscience, that the cheiff coryptyers amangs tham

becam grait students of Theologie, and speciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minister at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knowlage, becaufe they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones ministerie, and ignorance and negligence of tham that sould haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to sie that ignorance and profannes that was amangs tham. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Aristotle, quhilk they lernit pertinaciusslie to bable and flyt vpon, without right vnderstanding or vse therof. Bot within a yeir or twa, Mr Andro, be his delling in publict and privat with euerie an of tham, prevalit sa, that they fell to the Langages, studeit thair Artes for the right vse, and perusit Aristotle in his awin langage, sa that, certatin et ferio, they becam bathe philosophers and theologes, and acknawlagit a wounderfull transportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and fasherie, and the authoritie of the Generall Assemblie interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counsall of the town, about thair ministerie. The Session of the Kirk haid a custome to send twa of thair eldars euerie ouk to desyre Mr Andro and me to helpe tham on the Sabbath, during the want of a minister and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with sum corrupt proceedings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minister, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he causit tham heir thair doings in the deaffest eare. This was takine sa hiche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, boisting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, seing Town, Vniuersitie, and all malcontents against ws att aunes, and luikit for na thing, day for day, but steiring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they flirit and bostit, the mair he strak with that twa eagit sword, sa that a day he mouit the Provest, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the fermont, and with füm muttering of words to go to the dure, out throw the middes of the peiple ; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Proveft maid publick fatiffaction be acknawlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche tounge to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wounderfull perfing and vehement, he produces the wryt, and haiffing the said James sittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years efter was marked to strik vpon the said James, to this effect : “ Thow Frencheift, Italianift, jolie gentleman, wha has defyled the bed of fa manie married, and now bofts with thy baftonados to defyll his Kirk, and put hands on his feruants, thow fall neuer inioy the fruicts of mariage, be haiffing lawfull fuceffion of thy bodie ; and God fall baftone thie in his righteous iudgments.” This was rememberit when the said James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was ficererlie baftoned, and fa hardlie vfed, that foone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was againft the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the minifterie vacand ; and in the mean tyme tuk vpe the ftipend, and fpendit the fam, with the reft of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham ; quhilk for to ftay, they preparit a purs with a number of fourtie fhilling pices in it, and fending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and fuppleing the default of a minifter. I anfwerit, it was trew my peanes haid deferuit that and mair at thair hands, whowbeit I haid recompence in all aboundance at the hand of God, in honoring me with the meffage of his Word and fervice, bot my peanes was nocht takin for the hinderance of that minifterie, bot for forderance of the faming ; and I fearit, giff thay gat a fafon of a minifterie fa eafelie prouydit, they wald be lang of bringing in an of the notable men nominat to that minifterie, vnder whafe feit I wald be glaid to fit with my pen, and with whom I wald be blaithe to helpe as I could for nought : And fa refusit thair money. This, when the Presbyterie vnderftud be Mr Andro and me, and efpying that our helping on the Sabathes hinderit the placing of a man of giftes in that minifterie, for they haiffing George Blak to minifter the facraments and ma-



rie, and we to teatche, wald content therewith and feik na mair, therfor the Presbyterie dischargit ws from pretching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbath, schawing the reasones of our leaving af pretching: Quhilk being done and publictlie read, certean of the rewlars of the towu, namlie Mr. David Russell and Wilyeam Lermont, ragit therat, and penit against the nixt day an answer, in effect and termes vnreuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the sam; for the quhilk cause the persone that red it, Ringand Rewll, taker vpe of the psalmes, being callit befor the Presbyterie, schew that Mr David Russell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threane nor did guid efter that, bot died with madnes and miserie. The saids Mr David and Wilyeam being callit, the Pryor and Provest compeires with tham, thinking to bang out the mater, bot God afflites Mr Andro sa, that he dasht them all, and maid them fean to go packing. The Generall Assemblie nocht being far to, the Presbyterie remittes the mater therto, and summoned the said Mr David and Wilyeam to compeir befor the Assemblie, quhilk they did with thair assistars; bot they war condemnit be the Assemblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the faming; the quhilk they did folemlie, and sa becam better conditioned thereafter.\* By this occasion I man mark be the way, it was a comfortable thing in these dayes to haiff a guid cause in hand, and stand be it; for whowsoener it was resisted and crossed in particular fessiones, presbyteries, or assemblies, yit sure it was to be redressed and brought to a guid poinct at the Generall Assemblies, because of the friedom, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the los therof to be deplored in this declyning age and tyme.

The fyft and graitest enemy of all was the bischope, Mr Patrik Adamson, craftelie and quietlie concurring with the Court, bot alwayes as yit vnder profession of grait frindschipe, and sa maist dangeruslie seikand his distruction. with the vtter owerthrow of the libertie of Chrysts Kirk and Kingdome. Bot the Lord notablie vpheld and preferuit his awin servant, and brought his enemies to confusion, as in the haill narratiue and Storie following will be manifest.

\* Mr David Russell, for falschod, was efter, in the yeir       , deposit from his office of Commis-sar Clarkschipe with a not of infamie, and Jhone Arnot placit in his roum.



1582.—The Generall Affemblie convenit at St Andros the 24th of Apryll, anno 1582; Mr Andro Meluin ſchofin Moderator. To it was Mr Robert Mongomerie, intruſit biſchope of Glaſgw, ſummoned, wha compeired, with Letters of Horning, to diſcharge the Affemblie; yit he durſt nocht vſe tham, ſie was the frequencie of barrones and breithring, with ſa grait authoritie and zeall. And ſa, for acceptation of the biſhoprik *pleno iure*, and troubling of the breithring of Glaſgw, he was deſoſit in perpetuum, and thretnit with excommunication, till he humblie preſentit himſelff with teares befor the Affemblie; and then Jhone Dury, wha was maiſt ſeueire againſt him, reaſe out of his ſeat, and caught him in his armes.\* But at that ſam tyme Mr Wilyeam Clark, my predeceſſour, a wyſe, godlie, ſweir man, ſaid vnto me, “It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamſone will do it, wha is this mans counſallar, and cauſſes him now to yeild for the tyme.” At that Affemblie was apointed a generall Faſt, to be keiped in the monethe [of] Junie following; the cauſſes wharof was conſpiracie of Papiſts, oppreſſion and thraldom of the Kirk, &c.

In the monethe of Junie that ſam yeir, an vther Generall Affemblie was conveynit in Edinbruche, wherat Jhone Dury, for his plean ſpeitches againſt the Duc, and proceedings of the Court, was accuſit; bot hoping for na ſpeid thair, he was callit befor the King and Counſall at Dalkethe, whar narrowlie eſchaping the Duc, his cookes, (wha cam out of his kitching with ſpeittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counſall, baniſhed out of Edinbruche; bot the Generall Affemblie commandit the Prefbyterie of Edinbruche to keipe his roun frie, and place nan therin. In this Affemblie, manie greiſſes and articles war pennit, and commiſſionars apointed to preſent tham at the Convention of the Eſteats, to be haldin at Perth in the monethe of July nixt following.

The Convention keiping at Perth, Mr Andro Meluin, Moderator, with the reſt of the Commiſſionars, went thither with the Greiſſes and Articles of the Kirk,† wha gat verie cuill countenance, and manie ſecret terrors. To that

\* Yit the ſam Mongumerie inſiſted and troublet the breithring of Glaſgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counſall, and letters publiſhed thervpon, receavit thereafter in Court, and interteined in the Kings preſence be the Duc; and the ſam ſentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiſſes of the Kirk, giſſen in at Perth.*

Vnto your Maieſtie maiſt humblie meines and ſchawes your Graces maiſt fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whafe fauours, to the grait hurt of the Forbasses, the King gaiff out a decreit arbitrall. Newes war sparpelit athort the countrey, that the ministers war

dient subiects, the hail Ministers of Gods Word within this your Graces realme, convenit in the Generall Assemblie, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of dinneris grait and evident dangers appeiring to the hail Kirk of God, and professours of his treuthe in this countrey, finding the autoritie of the Kirk abrogat, ecclesiasticall censures contemptit, and violence vsit against sum of our breithring unpunished, wharof the lyk hes neuer bein sein within this realme, nor in anie vther whar trew religion hes bein pretchit and resseavit. And fearing lest your Maiestie, for leak of information, might neglect in tyme to prouyd remedie for the inconvenients lyklic to ensue thervpon, we convenit ourselues in the fear of God, and your Hienes obedience; and efter diligent consideration of the present esteat, be comoun consent thought necessar, be our Commissioners, to open vpe and present to your Grace certean of our cheiff and weghtie greiffes, without hastie redress wharof the Kirk of God and his trew religion can na wayes stand and continow in this your Maiesties countrey.

First, That your Maiestie, be deys of sum counfallours, is causit to tak vpon your Grace that spirituall powar and autoritie quhilk properlie apertaines to Chryst, as onlie king and head of his Kirk; the ministerie and execution wharof is gissen to sic only as beares office in the ecclesiasticall government of the saming; sa that, in your Graces persone, sum men pressen to erect an new Papedom, as thought your Maiestie could nocht be full head and king of this comoun welthe, vnes als weill the spirituall as temporall sword be put into your Graces hands, vnes Chryst be bereft of his autoritie, and the jurisdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew religion, as be the speeciall heades following is manifest: For benefices ar gissen be absolut powar to vnworthie persones, intrust in the office of the ministerie without the Kirks admisioun, directlie against the lawes of God and actis of Parliament, wharthrow the Kirks leivings comes in prosean mens hands, and siclyk as sell their faulles, and mak schipwrak of conscience, for pleasur of men, and obteaining sum wardlie commoditie.

1. Eldarschips, Synodall and Generall Assemblies, ar dischargit, be Letters of Horning, to proceed against manifest offenders, and to vse discipline of the Kirk, and censures therof, according to Gods Word.

2. Jhone Durie, be act of Counfall, is suspendit from pretching, and banished from his flock.

3. Excommunicat persones, in contempt of God and his Kirk, ar interteined in cheiff lords houffes, and namlie, Mr Robert Mongumerie authorised and causit to pretche, and brought in your Maiesties hous and presence, quhilk is a fear wound to the conscience of tham that loues your Maiestie, and knawes your Graces vprising, and a heave sklander to all nationnes professing the trew religion.

4. An Act of Delyverance of Counfall is maid against the proceedings of the ministerie, with a sklanderus narrative suspending simplie, and disannulling, the excommunication iustlie and ordourlie pronuncit against Mr Robert Montgumerie, an rebell and obstinat offender and troublar of the Kirk of God, and open proclamatioun maid according therto.

5. Contempt of ministers, and dinging of manie doing ther offices, and especialie the violent drawing of Mr Jhone Howysone out of the iudgment seatt, whar he was placed Moderator of the Presbyterie of Glasgw, his crewall and vttragijs handling and careing to preafone, lyk a theiff, be

all to be thar massacred, quhilk moued me go repear to Perth with diligence, to tak part with my vncle and father in Chryft. Coming ther, Sir James Meluill of Halhill schawes me whow euill my vncle and I was thought of at Court, becaufe of our sermons in St Andros the tyme of the fast, and our doings and sayings at Assemblies, and counfallit ws to depart af the town, quhilk I schew Mr Andro, and willit sa to do, bot in vean; "For I thank God," sayes he, "I am nocht fley'd nor feible spirited in the cause and message of Chryft; com what God pleases to fend, our Commiſſion salbe dischargit."

the Proveſt and Bailies of Glasgw, and ther complices: And, efter complent maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the saming haid bein guid service.

6 and 7. The Minister of Glasgw was, be force of armes, displaced out of his roun, quhilk, without reproche, he hes occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Also, violence was vsit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in presence of the haill congregatioun, in tym of sermon, and na fault fund therwith.

8. The Officiar of the Kirk was cussin in preafone, your Grace being present, and ther keipit a lang tym, for executng of Letters directed againſt a sklanderus man.

9. The Ministers, Maisters of Schoolles and Collage of Glasgw, the verie schollars therof, in tym of publict fast, war, be Letters of Horning, compellit to leaue ther flockes and scholles destitut; and senſyne, from tyme to tym, and place to place, haue bein continowit and deleyit, therby to confum tham be exorbitant expences, and to wrak the kirks and scholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie sched, be the Bailie and commonitie, gatherit therto be ſound of comoun bell, and strick of drum; and be certean ſeditius perſones inflambet to haue ſlean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and ſeditioun.

11. Hands schakin with the bludie murderers and perſecutors of the peiple of God, be letters and propynes reſſauit and ſent.

12. The Duc oftymes promiſit to reform his hous, and na thing don therein.

13. The Lawes maid for mentenance of the trew relligioun, and puniſment of the enemies therof, ar nocht put to executioun, ſa that all things gaes louſe, and wars lyk till enſew.

Monie vther things ther be that craue present reformatioun, wherwith we think nocht expedient to trouble your Maieſtie, vntill we ſie what ordour beis takin with theſe greiws compleants; beſeikand your Maieſtie maiſt humbly, for the loue of God, wha hes placed and eſtabliſht your Maieſtie in this royall throne, hitherto wonderfullie mentained and defendit, earfullie to luik vp-on thir maters as becomes the lieutenant of God, and thankfull Chriſtian King; and withe the advys of tham that ſeir God, and tenders your Graces eſteat, and weill and quietnes of this comoun welthe, ſa to redres the premiſſes, that firſt Chryſt aboue all may be acknowlagit, his meſſengers, without ſeir or ſtope, to execut their office, the cours of the Goſpel advancit, and ſic exemple maid of puniſment of tham wha ſa licentiouſlie and contemptuouſlie haue wrangit and iniurit the miniſters and profeſſours of Gods Word, that vthers beireſtir be effrayit to interpreſe the lyk.



At last the Commissioners of the Kirk war callit, wha, coming in befor the King and his Counfall, delyverit thair Greiffes and Articles, quhilk being read, Captan James begins to threttin, with thrawin brow, and boisting langage. "What!" sayes he, "wha dar subferyve thir treasonable articles?" &c. Mr Andro answeres, "We dar, and wil subferyue tham; and gif our lyues in the cause." And withe all starts to, and taks the pen fra the Clark, and subferyves, and calles to the rest of the breithring with couragius speitches, wha all can and subferyvit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit: and, efter sum calmer langage, disinissit tham in peace, whom euerie an supposed they should haiff bein hardliar delt withall.

In the monethe of August thereafter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and schew his Maiestie whow all things went wrang be the misgoverning of that new Counfall com latlie from France, to the grait offence and greiff of all his guid subiects, the heavie vexation of the Kirk, and extream perrell of the commonweill; cravit, therfor, maist humble of his Maiestie, that he wald content till abandone the said Counfall, and tak him to be counfallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and sa furthe, as at mair lainthe is contained in a Declaration of them, publifed soone thereafter in print. And sa the King and the Duc war diffiuered, and neuer saw vther againe.

This brought a grait releive to the Kirk, and the honest breithring of Glasgw and Edinbruche, that war soar troublit be the said Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the specialles of the Kirk knew, that I am sure,) the Kirk was nather art, part, read nor counfall in that mater, nather luiket for anie sic thing at thair being in St Johnstone. And what euer the instruments war and respected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of sic Cownfall, as sett thamselfes plainlie to pervert all.

Within few dayes thereafter, Jhone Durie gat leive to ga ham to his awin flok of Edinbruche, at whafe retourning ther was a grait concurs of the haill town, wha met him at the Nather Bow; and, going vpe the streit, with bear heads and loud voices, sang to the prais of God, and testifeing of grait ioy and consolation, the 124th Psalm, "Now Israel may say, and that trewlie," &c. till heavin and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and saw, he raue his berde for an-



ger, and haisted him af the town; and remeaned in Dumbartan, at the Wast Sie, whare, or he gatt passage, he was put to als hard a dyet as he causit the Erle of Morton till vsf ther, yea, evin to the tother extremitie that he haid vsit at Court: For, wheras his kitching was sa sumptuus that lumpes of butter was cast in the fyre when it foked, and twa or thrie crownes warit vpon a ftok of keall dressing, he was fean till eat of a magre gus, skowdrit with bar stra.

In that monethe of October, the Generall Assemblie convenit at Edinbruche, whar, with freche courage, the bishopes war sett vpon, and seuere ordour takin with tham; alsf sic as haid been euill instruments to the Duc against the Kirk war takin ordour with. Amangs the rest, Mr David Macgill, Aduocat, for penning of sklanderus and wicked proclamation, publiffed against the Kirk. This was a man of als grait, folide, and naturall a wit as in our tyme, excell-ing therin all his colleagues of the Session and Lawers, bot without all sense of God, and with a prydfull disdean and contempt of the ministerie. I hard him als dispytfullie and lightlifullie, being in his awin housf, tak vpe my vncl Andro, being send with vthers from the Assemblie to him, as mouit me, being present, vtherwayes estimed nocht verie impatient, to almaist debord, nocht onlie with toung, bot hand. Bot, or he died, with a terrible strak of conscience, God tamde him lyk a lamb; sa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cust his hat to the ground, and could skarslie luik him in the face, till he hard out of his mouthe the words of consolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the instruction of Piter; yea, the meifest of the ministerie that cam to visit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplifment of Esaia's prophecie, "The lyon fall eat stra lyk a bullok," &c. He died maist happelie and sweitlie, efter diuers yeirs humiliation, with these words in his mouthe, "Lord, in thy light, let me sic light."

At that Assemblie, I was earnestlie sited, be the Town of Stirling, to be thair Pastor; bot the wark of Theologie being yit in the tender bridding leaff, my vncl, Mr Andro, could nocht consent therto, nor the Kirk with his miscontintment command; whowbeit, my mynd was to the ministerie, remembering euer my wow, and nocht the mair vnwillingly, that I haid the purpose of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Assemblie conveyit at Edinbruche. That Assemblie was frequentlie keipit be the nobilitie, (for ther was presentlie a Convention of the Esteats at Edinbruche,) wha requiestit the Assemblie to approue thair proceedings, in reparing to his Maiestie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instruments, they could nather approue nor disproue, bot wislit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilk effect at least, they desyrit an act to be insert in the Buiks of the Assemblie, to the quhilk the Kirk wald nocht condiscend till they haid the Kings guid will and consent thervuto. The quhilk his Maiestie, sending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr David Lindsay, to the Assemblie, in large termes and maner assented vnto; and sa it past, as is extant in the Buiks of the Assemblie. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparisone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Phariseis said that Chryst was but a sinner, Whow could he do anie guid? "I can nocht tell," sayes the blind man, "bot a thing I am fur of, that I was blind, and now I sie." This he applyed with grait euidence and approbation of the heirars.

At that Assemblie I maried my wyff, the first day of May, and gat the blessing of the best breithring of the Kirk; the quhilk, my blessed God of Heavin be bleffit for, I haiff fund wounderfull effectuall to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heaue diseafe and impotencie, as anie brother in the land hes. And whowbeit, the hail courfe of my lyff sen fyne has bein, in outward appeirance, bot a scholl of afflictiones. yit (alas! for thankfulness) a maist halfome and happie scholl, with a mixture of als manie prouisionnes, preferuationnes, privat profits, pleafurs, ioyes, and consolationnes, as euer anie of the seeret annes of the Lord receavit.

In the monethe of Junie thereafter, at the beginning therof, a heaue Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pymmed me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Assemblie in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adamfone keipit his castle, lyk a tod in his holl, seik of a diseafe of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confellit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simfone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Prefbyterie, and fund a witche in thair iudgment, was giffen to the Bifchope to be keipe in his caſtle for execution, bot he ſufferit hir to ſlipe away; bot within thrie or four yeirs thereafter ſche was takin and execut in Edinbruche for a witche.\* Nochtwithſtanding, the King coming to St Andros about the end of July, and ſeparating himſelf ther from the Lords that haid ſeaſit about him at Ruthven, the Biſchope becomes a haill man atteanes, and occupyes the pulpit befor the King, luſtelie declaining, as it was markit, in a poſſeſſit and inragit maner, againſt Miniſterie, Lords, and all thair proceidings; and he that often profeſſit from pulpit befor, that he haid nocht the ſpirit of application, gat the gift of application be inſpiration of ſic a ſprit as never ſpak in the Scriptures of God. And becauſe it was reported for treuthe, that the Duc in Paris haid deid a Papift, he maid opin contradiction therto, affirming, for certean, that he deid a guid Proteſtand, quhilk he provit be ſchawin of a ſkroll in his hand, quhilk he callit the Duc his Teſtament; bot an honeſt merchant woman ſitting befor the pulpit, and ſpying it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor ſche haid ſend to him. Wharof ſche gat na mair payment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, ſchew him whow euill the King was informit of him, beſaught him therfor to go to the King, and purge himſelf of theſe calunnies. Quhilk Mr Andro refuſit to do, ſaying, purgation preſupponit foulnes, wherof his conſcience, nor na man, was able iuſtly to accuſe him in anie kynd of vndewtfulnes to the Kings Maieſtie; giff his Maieſtie deſyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maiſt humbly do it with all obſervance, but he wald nocht be an indirect accuſar of himſelf to his Soverain.

The Counſallors and Courteours now giffes out, that the King captiued befor, thought himſelf at libertie, and ſa ſettes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they ſklanderit as allowars of treaſſone. Yit craftelie, for the ſpace of halff a yeir or mair, diſ-

\* It was reported for veritie to ws, that the Biſchope conſulted with theſe witches anent the Kings eſteat, of the cuntry, and his awin, and gat a reſponſe, that he ſould ſtand ſa lang as the King ſtud. Bot the Deuill, as he uſes to do, deceauit him ther. Bot, verelie, about theſe witches we war plane and ſcharpe with him, bathe from pulpit, in doctrine, and be cenſur of our Prefbyterie.



fembling with the Lords, they begin to put at some of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is difchargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginmand to conuales of a deadlie hat fiver, (wharout of fche haid cullit with a bleding exceffive, fa that, for ought the mediciners could do, it fteyed nocht four and twentie hours till lyff was almoft flitting; bot the Lord haid mercie on me, and fparit hir for a fpeciall wark of comfort to me againft the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lowman, a fow comes in the hie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in fpeat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the fream; bot it pleafit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, fpeattes of afflictiones war to feafe on ws, bot the Lord fould delyver out of them all. Sa, coming in that countrey, I acquented him, and recommendit to all our frinds, whom he finding thereafter euer lowing and frindlie, fand my marriage a fpeciall prouidence of God towards him.

That was a dark and heavie Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk fort I wat nocht giff ther was manie fcores in all Chriftiandome for all fort of lerning and godlines;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceffour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all forts of perfones that knew him, namlie that he had the charge ower: Ower fure a preface of a grait calamitie and owerthraw fchortlie till enfew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this fo grait a lofs, I maun heir infert an, becaus it ftiks recentlie in my memorie:

Vix heu! vix raptum, defleuimus Arbuthnotum;

Vix heu! iufta datis foluimus *exequiis*.\*

Et premit altera mors, et funere funus acerbat,

Et magno extincto lumine, maius obit.

\* Inferiis.



Ille quidem Arctoa tenebras de nocte fugabat ;  
 Fulgebas medio Glasgwa stella die.  
 Quod si luce sua spoliata est noxque diesque  
 Nostra, Eheu ! quantis obruimur tenebris.  
 Aut ergo e tenebris reuoca lucem, aut hominum lux,  
 Chrifte, redi, et nobis fiat fine nocte dies.

*Turned in Scots.*

Yit skarfe alas ! haid we bemean'de out deir Arbuthnots dead,  
 Yea, skarfe alas ! his exequies haid we and funerales maid,  
 When corps with corps does vrn ws fear, and deathe with deathe does pres,  
 And an grait light *extinguifed*,\* an other fealles alas !  
 That an the dark and drowfie night be northe did dryve away ;  
*That ether as the*† Sun did fchyne be fouth at mids of day.  
 Giff fa then bathe our night and day be fpuliyet of thair light,  
 Sa feirfullie hes ws owerwhelm'de of darknes what an light ?  
 Then ather Chryft from darknes now the light retourn againe,  
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHIE.

That thow a Maifter was, as yet thy Schollars skill can proue ;  
 That thow art weill, full weill, confirms thy godlines and lone.  
 A cumming Clark, right cleirlye knawin, be nature and be art,  
 And all the thrie, in that thow play'd fa weill the pastors part ;  
 Then happie Mafter Weil I am Clark *by nam thow fall abyd*,‡  
 As Carell, with Anster, Pittenweim lyes leauche by Fyffs cost fyd.

Bifchope Adamfon, for all his lang feiknes, becam then nocht onlie able to pretche, and keipe Conuentiones of Counfall and Esteates, and weat vpon Court, bot also, in the wintar, to tak iorney and go in ambaflage to Eingland and all to practife the alteration of the haill esteat and discipline of the Kirk.|| Coming to Londone about Yull, he informit the Quein the warft of the minifterie and guid nobilitie, and the best of the Court of Scotland ; he practifed with the bifchopes for conformitie, and gaiff tham dextra societatis ; he delt for lernit preatchours to be placed in the best rowmes of Scotland, knawing

\* Alas ! put out.

† Thow Glasgw star as.

‡ Thy nam als lang fall byd.

|| The Presbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was suspendit from the office of the minifterie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceedit against. In the meantyme, to eschew the censors of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the ministerie of Scotland war to be displaced; he wrot verie craftlie to Geneva and Tigurie, and send thaim propositiones and questiones desyring to haiff thair iudgment; and, finalie, left na stan onturnd ower that might mak for the wark of Sathan, to besêige and demolishe the walles of Jerusalein.

Whill he is a biffie bischope about thir things in outting, as the cours was layed, they war nocht ydle at hame; for, in the beginning of Februar, Mr Andro Meluin is summoned to compeir befor the King and Counfall within les nor thrie dayes,\* to answer to sic things as war to be leyit to his charge, anent certean speitches vttered be him from pulpit, seditius and treasonable. Mr Andro compeired, accompanied with sum of his schollars and frinds, amangs whom was Mr Robert Bruce; and I being in Angus, convoying my mother in law to hir housband, gou away a day befor his summonding, maid diligence, and cam to Edinbruche the day of his second compeirance. The quhilk day he declyned the iudicator of the King and Counfall, being accusit vpon na ciuill cryme or transgression, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellor, with roarings of lyones, and massages of deathe, haid taken sa hat, that all the Counfell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor dafchit a whit, withe magnanimus courage, mightie force of spirit, and fouth of euidence of reasone and langage, planlie tauld the King and Counfall, that they presuned ower bauldlie in a constitut esteat of a Christian Kirk, the kingdome of Jesus Chryst, passing by and disdeaning the prophets, pastors, and doctors of the Kirk, to tak vpon thaim to iudge the doctrin, and controll the ambassators and messingers of a King and Counfall graitter nor they, and far aboue thaim. "And that," sayes he, "yie may sie your weaknes, owerfight, and rashnes in takin vpon yow that quhilk yie nather aught nor can do;" (lowsing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancellor,) "Thair is," sayes he, "my instructiones and warrand; let sie quhilk of yow can iudge thereon, or controll me therin, that I haiff past by my iniunctiones." The Chancellor, opening the buik, findes it Hebrew, and putes it in the Kings hand, saying, "Sir, he skornes your Maiestie and Counfall." "Na, my lord," sayes Mr Andro, "I skorn nocht; bot with all ernstnes, zeall, and grauitie, I stand for the cause of Jesus Chryst and his Kirk." Manie tymes put they him out, and

\* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in welsdome, strengthe, and courage, whowbeit, nan was sufferit to com in with him; and when he cam out, haid skarlle lefour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids: admittes an accufar, wha bruikit that nam for ignominie manie yeirs efter, "Wilycam Stewart the Accufar," a pensionar of the Pryor of St Andros; receaves the articles of accusation; admittes and takes the deposition of a number of witneffes, fimmuned out of St Andros, namlie his graitteft mislykers; Mr Andro ever adhering to his declinator, and at all tymes, as occasion feruit, telling tham his mynd mightelie anent the treuthe and weght of the cause of Chryft and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of sum day. And when they haid don all, lytle or na thing for thair purpose gat they provin, bot decernes that Mr Andro, for his vnreuerent behauour befor his Maiestie and Counfall, fould be put in ward in the Castle of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be sic as knew the plattes leyd, that ther was na guid meined to Mr Andro, and, if he war annes fast, he wald nocht be lowfit again, vules it war for the skaffald. This maid him to keipe him quyete a night and a day, during the quhilk tyme I trauelit amangs the counfallars: Manie gaiff me fear words, and said ther was na danger; bot our best frinds read a dictum, wrytten on the wall, founting, *Loufs and Leiving*. We vnderftud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heauie anxietie, and maist dulfull doutfomnes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereaue the Scholles and Kirk of Scotland of sic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the courfe and plattes leyd be the enemies, and feing the violent form of Captan James government, we thought it hardar to jeoperd the lyff of sic a man, as might be referued for a better tyme,—being, I fay, in this dutfull debeat amangs ourfelues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himself comes out in publick, refolut and cheirfull, and bad ws all be of guid cowrage, for God haid refoluit him of the best, and he was affurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheasts war exceiding heauie harted, and oftentimes could nocht contain, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked



als merrelie and frie myndit as at anie tyme, and mair; and (according to his continuall forin at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin wonderfull encouragment, and our grait comfort, interlasing alwayes fun mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Measlar gettes acces, giffes him the charge, with his warrand, till enter in the Castell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie; bot, within an houre or twa, his brother Roger and he flippes out at the Port, hand for hand, and ludges that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.\*

Ther was na thing behind bot bitter teares and heaueie lamentation, partlie for the present loss, bot mikle mair for the esteat that was till ensfue vpon the Kirk, quhilk euerie an apprehendit in graitteir and graitteir misfortune of horror and feirfulnes. Bot aboue all, that notable and maist fathfull minister of God, Mr James Lawfone, wha, seing sa terrible a tempest breiding and coming on the schippe of the Kirk, and the wysest, stoutest, and ablest schippers and mariners remouit, apprehendit the danger sa hiely, and drank in the greiff and melancholie sa deiply, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtifulnes of his flock, waisted his vitall sprites be piECEmeill, and, within few monethes thereafter, cutted the thrid of his maist stedable and comfortable lyff to the Kirk of Scotland.

As for my self, to confes the treuthe, I was almaiist exanimat with heavines of hart, the quhilk, gif it haid nocht resoluit in abundance of teares, my lyff haid bein suffocat; for the quhilk cause I tuk me to a chalmer, and closing the dure, let my affectiones brak out, and go loufs at random, quhilk a speciall lowing frind of myne, wating on me, sufferit for the space of an houre, bot efter knockit sa, and spak to me, that bathe for loue and reuerence it behouit me till opin; wha nocht onlie vsit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros: This was Andro Wod of Strevithie.

Mr James Lawfone, and Mr Walter Balcanquhall, his onlie colleg that remeaned, maid, according to thair disposition, the pulpit of Edinbruche to found

\* A certean of Captan James horsmen haid immediatlie befor riddin out at the sam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him sure.



mightelie in the praise of Mr Andro, and to the detestation of the fact of the Counfall, that had sa proceedit agaiust him; also, they prayit for him in particular, at all thair ordinar fermontes, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, skarflie stemit, beguid to blude apace, finding na thing, whar euer I cutt my eis, bot mater of melancholie. His bookes war in danger, being put to the horn; and therfor I addrestit me with diligence to pak thaim vpe, and put thaim asyde, and skarfe was ther ane quhilk I haid knawin in his comoun vse that rankled nocht my wound againe, sa that that labour was fellon peanfull and heaueie to me. Bot, aboue all, it was a daylie hart brak to me to sic that notable wark, sa weill begoun, yeilding, in the first spring tyme of it, sic appeirance of plentifull fruiets, with sic a calamitie cuttit of from all hope of heruest. I thought I felt continualie a could heaueie lumps lyand on my hart, lyking for to chok me; and sure I am it haid cost me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and faull: and efter the curing therof, furnesit, by all conscience of abilitie and expectatioun, sum misfouir of strynthe and gifts to tak a piece of courage, and hald in the spunk of lyff in the wark, till God fould haiff mercie, and retourn for the restauration therof.

For finding, as in the spring tyme, nature beginning to purge, I helped the sam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, euidentlie be the cullor, kything the peccant humour. And soone thereafter, finding sum curage, bathe naturall and spirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I supplied, as I could, the thrie dayes of Mr Androes publict Lessōnes in the comoun places of Religion, and teatched the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and besyde the inward hand of my God, to whom alan perteines all praise, I haid twa vtward speciall comforts. An was the Maisters and Members of the Vniuersitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair presence and guid countenance and assistance to my Lessōns, to my grait comfort and incuragment. The vther was of twa speciall daylie frinds and companiones: the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.\* Of that an wharof, namlie, for the grait praise

\* Mr Thomas Buchannan also was my guid nibour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at laithle.

Mr Robert Bruce, second sone to the Lard of Arthe, brought vpe in letters. past his cours of Philoſophie in the Vniuerſitie of St Andros, and thereafter be his father furneſit, was ſent to France, whar, and in the Vniuerſitie of Lovan. in the Low Countreyes, he ſtudiet, namlie till Humanitie and the Iuriſprudence, quhilk his father and frinds haid ſett to be the end of his ſtudies. Therefter coming hame, he is directed till attend on Court and Seſſion, for his fathers eſſeares and his frinds, till the Lord began to call vpon him, and wourk ſtranglie in his conſcience, ſa that he haid na reſt nor confort, bot in the Word of God and companie of guid men. Yit the manifold eſſeares of his father and frinds continualie importuning him, maid him to ſtryve againſt the working of his hart ; bot in vean, for he was ſean at laſt plainlie to ſchaw his father, that ther was na reſt nor lyſſ for him, vnles he haid leue to go to the ſtudie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at laſt, and he cam to ws at the beginning of that ſam wintar, at the end wharof Mr Andro was put att, whom maiſt lowinglie and fathfullie he aſſiſted till his departour out of the countrey, and ſyne retourned again to ws, and ſett himſelff mair erneſtlie then euer befor to his ſtudies ; and that nocht onlie to be a heirar, but to eſſay what gift God wald giff him of vtterance of that quhilk he ſtudeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk ſufferit him never to gett reſt bot when he was about that purpoſe. He ſaid to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeincing in the fields, that or he cuſt himſelff again in that torment of conſcience quhilk was leyed on him for reſiſting the calling of God to the ſtudie of Theologie and Miniſterie, he haid rather go throw a fyre of brimſton halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the ſtudents opened vpe a chapter, and gathered ſum nottes thervpon, he deſyrit to haiff ſum exerceis in privat with me and Mr Robert Dury, and ſa annes in the ouk firſt, thereafter thryſe, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we paſt throw the Epiſtles to the Romanes and Hebrews ; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himſelff, and haid vs auditors, to our grait ioy and confort. Therefter we drew him to the Scholl, whar the ſtudents haid ther privat exerceiſes befor the Maiſters ; from that to the Table.

and fyne to the morning doctrine on the Sabbath, to quhilk a multitude of the best peiple of the town reforted. Sa it pleased God at that tyme, to my singlar vphauld and incuragment in his service, to begin to trean vpe and fram that maift notable preatchour for the tyme of restitution of his deceyt and captiued Jerufalem.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bischopes biffness, a iust copie of whafe Articles he send me hame; the quhilk I haiff thought meit heir to insert, for cleiring of the controuerfie betuix the Kirk and him, and to schaw whow craftelie and malitiuflie that fycophant calumniattes the ordour and conclusionnes of Discipline befor sett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a censour of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOPE OF ST ANDROS GAIEFF OUT IN EINGLAND TO THE FRENCH KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

*The Ordour apointed be the Ministers of Scotland obtrudit to the King be tham.*

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diuers governours apointed for the an and for the vther.

2. The ciuill magistrat rewlit in his politik effeares only, and the spirituall governours in the effeares of the Kirk.

3. As spirituall rewlars does exceid thair boundes, if they interpoys vpon ciuill and politik matters; so does the Prince or ciuill magistrat, if he pretend in maters ecclesiasticall.

4. The exemple of Vzziah, King of Juda, declares that kings fould be affrayed to middle with maters pertaining to the Kirk.

5. It is an heresie to a Prince to vsurpe the tytyle to be called the Head of the Kirk.

*These aboute wryttin concern the Princes dewtie.—These that follow concern the government and polecie of the Miniftrie.*

1. The Ordour wharby the Kirk fould be governit, alswell in preatching of the Word, ministration of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God fould haiff na iniunctiones giffen to tham in preching of the Gospell, bot fould speak as the Word of God puttes in thair mouthe.

2. The government of the Kirk consistes in thrie fortes; in Pastor, Doctor, Senior, wha aught to haiff the haill discipline of the Kirk in thair powar; and Pastors to be sic as hes a particular flock wha lykwayes fould be called Bischopes.



3. The office and estate of Bishops, as they are of provinces and dioceses, can nocht stand with the Word of God.

4. Everie Pastor within his awin congregation should haiff a number of Seniores or Elders, of laic men, to assist thaim in counsell for the government of the Kirk; and in everie compas, or reasonable precinct of boundes, thair should be erected a Presbyterie, consisting in the Pastors and Doctors, and sic vther laic persons, as be election may be associated within the sam. And these Presbyters should haiff cair of the doctrine and maners within thair bounds, and of the election of Pastors, when anie of thaim shall happen to die; and power of excommunication, and disposition of benefices.

5. The Synodall Assemblies does consist in manie Presbyteries, lyk as the Presbyteries in manie particular kirks; and in the Presbyteries and Generall Assemblies, an Moderator is to be chosen be the consent of the rest at everie meeting, and his power to continue to the next Assembly thereafter.

6. Thair is appellation from the particular to the Presbyterie, from the Presbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hurt and greivit. And the Generall Assembly does consist of the Commissioners, quhilk are directed from the Synodall Assemblies to the Generall: And in lyk maner the Assembly Generall should haiff a Moderator chosen at everie meeting.

7. The Assembly Generall has power to make lawes, canones, and constitutionnes, for the effecting of the hail Kirk, and to determine in all matters ecclesiasticall, in election of Pastors, deposition, suspension, excommunication, heresie, and whatsumever effectes pertaining to the Kirk.

8. The Assembly Generall may appoint tymes of thair convention from Assembly till Assembly, and convene thaimselves without anie licence impetrat of the Prince for that effect.

9. The Assembly Generall has also power to direct Commissioners to the Kings Parliament, quhilk Commissioners should haiff the power and authoritie of the Kirk, and nocht sic as are Bishops, except they be from tyme to tyme authorized with thair commission.

10. The Assembly Generall has also power to direct, of thair awin number, certane to visit the Kirks as occasion shall fall. And there is no ordinar power to visit, except they haiff commission of the Kirk, and be directed from the General Assembly to that effect.

11. Benefices are the invention of the devil, and no man ought to possess rent or leiving; but Deacons should lift up the Kirk rents, and distribute the sam, according to the ancient canones.

12. Patronages and patronages are nocht to be tolerated in the reformed Kirk, as occasions of intolerable corruptionnes. But the patronages should resign in favours of the Deacons: And gif patronages should be permitted, they should nocht haiff the choice of the election of the person; but efter the person is elected be the parochie or Presbyterie, then the patronages ought to confer the leiving onlie to the person inrant, and the distribution of the said leiving immediatlie to be given to the Deacons.

13. Ther belongs to the patrimonie of the Kirk all sic temporall and spirituall lands, teinds, rents, as has been at anie tyme foundit or dotted therunto. And it is a sacrilage to the Prince, or anie inferior person, to middle therewith, except the Deacons onlie to the use forfaid.

14. Gif the Prince wald contravein the Actes of the Generall Assembly, he may be alsweill excommunicat as anie inferiour in the realme.



*Followes the Judgment of the Bifchop of St Andros, quhilk he preffed to haif had confirmed  
be the lerned Doctors and Minifters of Gods Word in Eingland, Geneu,  
or aljqucher, for fupplanting of the Kirk of Scotland.*

*1. For the Prince.*

1. It is ane of the graittest parts of the Princlie office, to appoinct a godlie Ordour to the Kirk, and to tak head that the fam be meanteined and keipit.\*

2. It proceidit from the tyrannie of the Paipe, till arrogat to the Clergie the hail government of the Kirk, and to exclud therfra Christian princes and godlie magiftrates, wha fould be nurithes of the Kirk, and keipars of bathe the Tables.

3. Princes in thair awin cowntries ar cheiff heades vnder Chryft, as weill in ecclesiasticall polecie as temporall, and thair iudgment in bathe is foveran.

4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princlie powar, be whafe autoritie the faming fould be redrefsit.

*2. For the Miniftrie.*

1. It is maift neceffar that a guid ordour and form be prefcrivit in the Kirk, alſweill in the ſervice of God as in publict doctrin, that all things may be don ordourlie, and na man tranſgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.

2. The government of the Kirk does conſiſt in the autoritie and powar of the Biſchope, to whom ar committed the dyoceis and provinces in government.

3. The office of Biſchope is of the Apoſtolic inſtitution, and maift agreeable to the primitiue puritie of the Kirk of God.

4. The ordination and ordinarie Judgment of Paſtors belangit to the Biſchope, without whafe autoritie whaſoeuer does preſume to the Paſtorall cure, enters nocht at the dur, bot ower the dyk.

5. Doctors hes na power to preatche, bot be the apointment of Biſchops; nather haiff they anie fardar powar in gouerning the Kirk.

6. Seniors or Eldars, of the laic fort, is nocht agreeable with the Scripture, nor ancient puritie of the primitiue Kirk.

7. Preſbyteries to be apointed of gentilmen, or lords of the ground, and vthers affociatt with the Miniſters, is na vther thing bot till induce a grait confuſion in the Kirk, and an occaſion of continuall fedition.

8. The ordour of apointing Moderators in Preſbyteries or Affemblies to be alterit at thair meitting, is nather canonicall efter the Scriptures, nor agreeable to the ordour of the primitiue Kirk; in the quhilk it hes bein locall in the Biſchopes feat, and nocht electiue and variable, as was the Wardeanes of the Frires.

9. The Synodall Affemblic fould be moderat and governed be the Biſchope, in euerie province and dyocie, and be him fould ordour be takin that the Kirks be weill ſervit.

10. The Generall Affemblic of a realme hes nocht powar to convein thamſelff bot vpon a grait and weghtie occaſion intimat to the Prince, and licence granted therto.

11. Ther is na Affemblic that hes powar to eſtabliſ lawes and conſtitutiones within the realm, bot ſic as ar allowit of the Prince and his Eſteat.

12. The reſort of the Prelates of the Kirk to the Kings Parliament and grait Counfall, for the

\* Giff thir grundis be faſt ftuken to or nocht, this tyms experience may tell. 1600.

weghtie effeares of the realme, is maist necessar; and that Ministers fall presum to direct of thair number to the Counfall and Parliament, it is an intolerable arrogancie.

13. Visitation is an office necessar in the Kirk, and proper to the function of a Bischope, and sic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealuslie and godlie apointed be our antecessours, and Christian Pastors may with faiff conscience inioy the faming. And the Deacones to be apointed ower the Kirk rents is an preposterus imitation of the primitiue Kirk, without anie kynd of reason.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and esteates of countreyes, belongs to the Kirk and interteinment thair of, and nocht that aboundance wherwith the Roman Kirk did overflow.

Thir laist Articles, plean contradictorie to the establisht discipline of the Kirk of Scotland, the said Bischope of St Andros presentet to the Bischopes of Canterbury and London; also to the Ministers of the Frenche Kirk at Londone, and to findrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maist sincere antiquitie; willing tham, be vertew of a commission giffen to him be the Kings Maiestie of Scotland, to intreat of thir maters, to confirm the sam be thair subscription and approbation.

And mairower, he wrot to Geneu and Tigurie finistrus information of all our proceedings, and as best might serue to purchas, and laid bein neuer so lytle a hinkling of ther pen till haiff born out his course, and maid vant of for his creadit at Court. Bot, as my vncle directed me, I maid his biffines knawin at hame, and informit all the guid breithring of his proceedings, and send copies of his Articles abroad throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the best and maist lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit tham of the man, and all his proceedings and purpose, in his delling with thame. The quhilk epistle, because it cleires bathe the cause and storie better nor I can set it down, I haiff translated, and thought maist meit to be insert in this place.

To the maist Reuerend Fathers, and our maist lowing Breithring in the Lord Iesus,  
the Pastors of the Kirk of Geneua and Tigurie.

IT is now almaist fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maist worshipfull, sen that graue and lerned men, and that quhilk is cheiff burning with wyfe and sincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and instructed with your examples, bathe in the first planting of our Kirks conioyned with the puritie of doctrine the holines of discipline: And that thair vniforme consent and aggreiment in all poinctes witnesst vnto the hail world, might left vnto the posteritie, they subferyvit your Confession. In the fuststeppes

of the quhilk guid and godlie renouned men, we thereafter insisting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and constitution of your Kirk, keip the sam course vnto this present day; and farther, also leanning on the mercie and guidnes of our God, and in the strynthe of his Holie Spreit, we dout nocht constantlie, without weireing, to hald the sam vnto the end. Of the quhilk, our purpose and constant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this frinct, that induring sa manie yeirs na herefie hes sprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplic, or remeaned anie space of tyme in the hart of anie man, mikle les to haiff growin vpe or copen abrode. Na obstinat Papist or trespassour, publictlic knawin, hes it sufferit lang to converse amangs ws, vntean ordour withe. Sa it hes pleast the Lord to bles the labours of his servantes, vndertakin according to the direction of his Word; and vnto this day to heape sa grait and incredible happines, of his awin singular guidnes, vpon the congregatiounes of Scotland.

But in the mean tyme, alas! whill as we answerit nocht vnto sa grait and rare a grace and guidnes of God toward ws, be that thankfulness of mynd, obedience to his Word, and diligence in our dewties, that becam ws. Behauld of the fearfall iudgment of God, but indeid instlie deseruit, Sathan sa blinds with anarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a minister, that forgetting, as sayes the poet, bathe his awin scham and the helthe of his breithring, and that quhilk is mair miserable, easting af all guid conscience, and making shipwraik of his fathe, goes fordwart without ceasing to mix heavin with erthe, and with vtter confusion to trouble all things. For when he haid left his flok, and vnwitting of the Kirk haid croppin in Court; when he haid nocht onlie with subtile craft and polecie intrudit himself in the esteat of fals bischopes, of new sprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vsurped authoritie quhilk in his sermons publiclie he haid damned, quhilk opinie in a maist frequent Assemblie Generall of the Kirk he haid oftentimes abiurit, and the quhilk, be findrie subscriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addicted himself to the maist vile servitude and slaverie, and with the sworn enemies to the guid esteat of the Countrey, Kirk, and Relligion, in a maist filthie cause ioyned and bandit himself; when, that in doutfull maters and disparit helthe of his body, he haid nocht onlie consulted with witches concerning the esteat of King and Countrey, bot also for releiff of his seiknes he haid earnestlie fought the helpe and support of deuilrie and witchcraft; when, that efter a stubborn sylence from preteching the space of a haill yeir vnder clok of seiknes and infirmitie, he haid, to foster and steir vpe the pernitiis affectionnes of the Court, maid twa maist turbulent and seditius sermons; when he haid, with the Machiavellians of the Court, and the Papes trafecturs at ham, deuyfit maist crewall counsalles against the lyff, lands, and esteat of the best and maist zealus noble men, and vthers guid gentilmen and subiects of the countrey; when he haid don monie vther things, quhilk nather tyme sufferes, and scham forbiddes, to wryt; and now, when formall proces vpon the forenamed maist odins, hynous crymes was lead and deducit against him befor the Presbyteries and Assemblies, and for that cause, efter that he was inhibit, as maist sklanderus and vnworthie till vse the function of ministerie, vnto the tyme that the last censor of the Kirk might strik vpon him, to cut him of from the body of the sam as a maist contagiis and corrupt member, he obtaines a frie legacie from his Matie to pas to vther nationnes, whar, vnder pretence and elok of curing his diseases and seiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to slay and distroy as his deadlie enemye. Yie will giff ws, as we hope, this leiuie, (reuerend fathers and breithring in the Lord,) in the cause of God and his Kirk, simple and planlie to deall with yow, for that onlie a cearfear of the



hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather overpas manie things of sett purpose, quhilk the cause itself requyres.

In London, then, letting himself out as Ambassator for his Mat<sup>e</sup>, he thisteouffle intreated oftentimes of secret purposes with the Ambassadors of France and Spain. Withe our nighbour bishopes (for ther amangs our nighbours he remeaned, nather purposed he at the beginning to go anie farder,) he haid sic conference, be the quhilk he traducit the best of our nobilitie and subiects as seditius and treafonable. He giffes himself to sic devyffes and counfalls, be the straithe and effect wharof, at this tyme, the maist lernit and fathfull pastores, in bathe the kingdomes, ar forced ather haillie to keipe sylvence and leane the ministerie, or then by flight and exyll to saiff thair lyves, or els to essay the filthie weirines of stinking pressones; or then of necessitie to do that quhilk onlie remeanes agains thair dewtie and conscience, to subscrieve to the ambitius tyrannie of the fals bishopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes those Archiepiscopall Letters, wrytten to yow and the breithring of Tygurie, be the quhilk that meruelus, cunning, and fyne artifice, in feinye and dissembling what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and question. Albeit, he is les ignorant then anie man: and our avin conscience beares ws record, ws to haiff pressed ernestlie to that, that the discipline of the Kirk might be taken out of the Word of God, sa far as could be, and that it fould nocht pas a jot from the iudgment of your Kirks. Wharfor, lyk as it fould be superfluous to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of discipline, seing whatsoeuer we haiff in that mater, we willinglie and planlie confes to haiff receaved it of yow; and that we altogidder agrie with yow in all pointis, sa meruelouffle does our mynds and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, preseryve vnto yow anie form of answering, or maner of wrytting againe to the Bishopes Letters and Questionnes. Of this onlie, at this tyme, wald we haiff yow persuadit, that the guid ordour of the Kirk, the quhilk Adamfone durst first vndermynd secretlie, and thereafter opinlie oppung, and now at last wickedlie to calumniat, fathleslie to mean swear, and malitiouffle to detest as Papall tyrannie, mother of confusion, and faggot of sedition, hes bein receavit within our Kirks, conform to the Word of God, and maner of the constitutionnes of your Kirks, ener sen the first tyme that Papistrie was chassit away; and incontinent approuit be the vottes of the haill esteates of the countrey in Parliament, and, piece and piece, at last, of the mercie of God, hes bein brought to sum mediocritie of perfection, sa far, at the least, as the finalnes of that misfou quhilk God hes bestowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, sealled vpe, and ratefeid be the profession of the mouthe, holie and feirfull aithe of the Lord interponit, and subscription of the hand of the King himself, and euerie ane of his subiects, grait and finall, of what ordour, rank, and estate soeuer they war; and that be the expres letters patentes of his Mat<sup>e</sup>, commanding all and findrie, vnder the hieft pean, to do the sam.

Now, altho these things be sa in verie deid as is declarit, and this our discipline be corroborat be diuers and manifold vse and experience, maister of foolles, in all partes and in euerie occasion fallin out continuallie thir xxv yeirs bypast. Neuertheles the aduersar, efter that he haid maid the maist godlie and stout, alweill of the nobilitie as of inferiour esteates, wha haid bein the speciall instruments of God in the defence and establisment of Relligion and the cause of the King, be conducit and suborned accusars, waillit out of the number of sic men wha haid fauld thamselfes in faull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maist craftelie and deceatfullie leyit vpon tham, ather to be accusit of thair lyves and want



the head, or to be comprehendit and caften in priffon, baniffed, and forfault, to the intent, that nan fould be left to gantand thair godles courfe. This aduerfar, I fay, caufit the Kings Ma<sup>tie</sup> incontinent, and thefe Papifticall epicureans and bludie clients of the Hous of Guife and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Eftets of the countrey, to bring the faming into vyle and bund flauerie. For nather durft they reafone of the maters proponit, nor thereafter giff thair vottes and iudgment frie, according to the wounted libertie of the Eftates of Scotland, and the laudable government of our nation. Bot in a new and maift ftrange maner, the Kings will being maid a law and reafone for all things, the Prefbyteries ar vtterlie peruerted, the pſeudo epifcopall tyrannie reſtorit, the King, be a plean law, receaves a full and abſolut powar to command and rewll in maters, alſweill eccleſiaſtical as ciuill. The ſentences of excommunication, lawfullie pronounced be the Prefbyteries, be thair authoritie is diſannulld and declarit to be of na fors or effect. And finalie, all eccleſiaſtical iuriſdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giſſen to the fals biſchopes, quhilks war of befor, when the Kirk ſtude, ather maift iuſtlie excommunicat, or lying vnder the proces of the Kirks cenſours, as knawin maift iklanderus and vnhoneſt perſones throwout all the countrey.

Amang the quhilk the cheiff captan and rewlar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamſone, the fals Biſchope of St Andros, wha ſteying vpon this perpetuall and pontificall dictatura, meruelus it is whow craftelie he rages againſt the paſtors of the Kirk, and all guid men, for bathe he propynes certean Articles, (ſkartit togidder be him,) or rather blottes of that comlines and ordour, quhilk fould be in Chryſts Kirk drawin newlie out of the dregges of the cupe of the Antichryſt vnto the lawfull paſtors to drink, and als be the authoritie of the King, obruds than to be ſubiſcrivit vnder the pean of baniffment, incarceration, or depriuing of tham from thair minifterie. Be the quhilk Articles, bathe that libertie of preaching the Word being oppreſſed, is attemperat vnto the luſts and pleaſures of men; and ſteat of publick prayer, with the ſimplicite of ryttes, in miniftration of the ſacraments and celebrating of mariage, is filthelie adulterat, and manie vther things againſt the expres Word of God is committed. He hes pitifully deſtroyed the Collage a fyve yeirs ſince, at the command of the King; and be a ſpeciall Aet of Parliament, conſecrat to holie erudition and vertew, that onlie a antiſeminarie, of the knowlage of the tounges and ſincere theologie, in all the realme of Scotland, fett down and planted againſt the manifold ſeminaries of the biſlie Jeſuites, caſting out therof all the profeſſors and ſtudents, and ſpulyeing the Bibliothek and wryttings therof, it nocht being obſcure what Sathan purpoſes by this doing; to wit, that the light of heavinlie knowlage being extinguiſht, we be involued again in the miſt and darknes of Jeſuiticall ſophiſtrie; that we, wha began in the ſprit, may end in the fleche; that the wyneyard of the Lord, ſpoilled of the ſaueguards and defence of his hedge, might be eatten vpe of wyld beaſts; and, finalie, the walles of Jeruſalem caſt down, the ſanctuarie may be brunt and deſylit. Vnto the holie peace, concord, and vnitie with our nibours, to whafe frindſchipe we ar ioyned ſa ſtreatlie, firſt be bands of religion, libertie, and conqueſt therof by thair ſpeciall helpe and meanes, and thereafter confirmed with manifold benefites, they prefer the ſawour and frindſchipe of the Guiſians, and the reſt of theſe monſtrous Readeattins in France, quha celebrat that bludie drunken feaſt of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirms iuſtlie to haiff bein maſſacred. Yea, they haue perſuadet our Joas to receaue in Athalia in the aſſociation and fellowſhip of the Sceptor and Crown, without whafe guid will, benediction, and full delyverance, they contend that nather can he happellie ring and lawfullie at hame, nor obtien the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhilk Athalia, all things hes proceidit, sen Monsieur Obignies first coming in Scotland, in sic sort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengars and defendars of Relligion and the Kings cause, be the fals sentence of corrupted iudges, war circumvenit and oppressed. At whase pleasure and will, albeit captiue, the best nobilitie and peires of the land, the frakest and maist zealus in relligion, in dicta causa vnhard, ar forfeaulted, apointed for the slauchtar and drawin to the gibets and comoun place of execution, and all thair guidis and geare, as the clothes of the innocent to the hangman, ar giften to the faulles clyent of Guise and Athalia. To quhilk merciles men, with the guidis and gear of the noblest, best, and maist innocent, as with the spuizie of thair enemies, ar gorgiushie arrayit, and accompanied warlyke with a sort of limmers and godles suddarties, most feirfull and dolorus to the guid and godlie, and profitable and plesand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniust, and puts tham scharplie in execution; sa that in na place euer could that be mair treulie spokin,

Jam late impietas graffatur libera, passim  
 Omnia plena malis :  
 Cum penes iniustos ius est, et iussa molorum  
 Sunt metuenda bonis.

Now rages loufs vngodlines in land,  
 In euerie place all is *full of\** molest,  
 Whill as the right is in the wrangfull hand,  
 And warft mens lawes ar feirfull to the best.

Sie now, altho we fould keipe silence, reuerend fathers and maist lowing breithring in the Lord, what meines the questiones of Adamstone anent the powar of the Prince in making of ecclesiasticall lawes, and constituting of the polcie of the Kirk, in convocating of Synods and Generall Assëmblies, and in proclaiming of Fastes; to wit, that na thing be sa fur and facrat amangs ws, quhilk be the wickednes of these mischant men fall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilk he hes so often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to preserue ather relligion to the Kirk, or discipline to the Pastors therof; bot be his autoritie to confirme bathe the an and the vther, apointed be God, and sincerlie declarit out of his Word, be the ministrie of his servantes; to reuenge and punishe all corrupting of clein doctrin, contempt of holie discipline, and perturbation of lawfull ordour, for the quhilk vse and purpose he hathe receavit the sword; to decore the Assëmblies, giff neid beis, with his presence; to arme the innocence of this ministrie be his saiffgard and defence; iff ther aryse controuerties amangs the Pastors sumtymes, to compose and agrie the sam be his autoritie interponed; to promoue, be guid lawes maid for that effect, these things quhilk ar lawfullie constitut be the Assëmblies; and to do manie vther things for the weill of the Kirk, quhilks wer lang to rehers, and vneidfull. Bot far vtherwayes does he sitt in the Synods amangs the Pastors, then he does in the throne of the kingdome amangs the Eileattes—heir to mak lawes for subiects and command, bot ther to receaue lawes from God to obey. And finalie, the coming

\* Or, *ill and*

of the enemie to be declarit be the found of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be considerit what things is handlit as whow; seing the knowlage of an and the self same thing, a way, and in sum respect, aperteines vnto the magistrat, and an vther way to the Senat Ecclesiasticall; and yit sic a mater nather does the Kirk ciuillie, nor the Counfall or Parliament ecclesiasticallie, intreat *ἄλιστα γλαυκας* *εις Ἀθηναις*—falt to Dyfert, or colles to Newcastle. And as twitching the Convention of the nobilitie at Ruthven, and the iudgment of the Assemblie concerning that mater, What neid is ther to wryt? The halliest and best part of the nobilitie and esteates of the realme, without anie tumult or flanchter, comprehending and putting in prissone ane or twa wicked men, remoued a pest from the Comoun weill, a fure mischeiff fra the Kirk, and delyverit the King from present danger, bathe of body and faull. The King callit a Convention of the Esteates. He declarit the danger wherin himself, the Kirk of God, and Comoun welthe, was brought in by the comfall of wicked men—he commends the fathfulness and stoutnes of the nobilitie, wha haid delyverit his Matie, the Kirk, and Comoun weill, from sa present a danger—frie and graue sentences and vottes ar spoken—all with a voice commends the deid. Ane Act is maid be the Esteates, be the quhilk the conveining of the nobilitie at Ruthven is approven as guid service done for King and Comoun weill. And at the sam tyme the Generall Assemblie of the Kirk was conveinit, vnto the quhilk was send fra the noble men that tuk sa guid a wark in hand to purge tham from the calumnies of euill willars, and from all suspection of privat factionnes and sedition, and to notifie and approue the deid to the Assemblie and all guid men. Ther is also send to the Assemblie ane or twa Commissioners from the King: From the Assemblie also vnto the King ther is directed lykwayes sum of the breithring with his Maties Commissioners, to vnderstand the Kings awin mynd in that mater, and report it again to the breithring. In the Kings awin nam and words, it is reported to the Assemblie againe, that his Matie acknawlegit in verie deid, himself, the Comoun weill, and the Kirk of God, to haiff bein releined of a maist grait and extream danger; and for that cause thanked God hartlie, and willit the Assemblie, and enerie an of the breithring, according to thair office, diligentlie to trauell, that the comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance begoun shold be bauldlie proferut and perfyted, sa that bathe in thair prayers to God, and sermontes in publict to the peiple, they shold haiff in speciall recommendation sa guid, sa holie, and wholsome a cause of the King, Kirk, and Comoun weill. The Assemblie obeyes, and giffes thanks to God in a singular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a solem fast and humiliation a lytle befor the aryfing of the delyverance from the sworn suddarts of the Hous of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa fearlie opprested the Kings Matie, Kirk, and Comoun weill, with a mistie night of captiuitie and blak darknes of schamfull seruitude. And this is that quhilk our guid Bischope exagitates, to bring the breithring in hatred and invy, wha eschames nocht befor yow to plead the cause of the Papists, whom he can nocht suffer to be counted for goattes be the trew Pastors, whase office is to seid the Lambes of Iesus Chryst. But the bearer pressës ws, and peradventure this is over mikle, namlie vnto yow wha is acquainted with the finelling out of the craft and subteltie of sic wolffes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graitest part is destitut of thair Pastors, and sa exponit to the intrusion of bludie wolffes; and that yie wald, in this grait darknes, schyne befor ws be your fathfull counfall, wha, fear againt our willes, ar pullit away from our awin dear flockes. From, &c.



1584.—Bot to turn bak againe, and deduce the Storie of our esteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill essayit the stay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intrometed with the haill leiving therof, being a flight and war man, and perceaing the esteat of the Kirk deceying, and graitle to be hated be the Court, he thought it wald nather be profitable nor sure for him to be in that place of service in the Kirk; for he haid his intelligence and collusion with the Bischope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deirest, and he haid vplifted the best and surest part and payment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wouderfull heaue to me, being owerburdenit with teatching and governing of the students in thair disputes, exerceises, and conuersation; for the hous of the Collage, annes giffen vpe, the students behoued to skatter, and all exerceis ceas. Yit it pleased God to giff me a hart resolu'd to be doing what I could, thinking it the best, when euer the visitation of the Lord shuld com, to be fund occupit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maist lowinglie and cearfullie assisted me in all, I called the said Œconomus to his comptes, gaiff him a discharge of his intromission, sa far as he clared him be iust compt, and vndertuk myselff the furnesing of the hous, whervnto my wyff was a right and stedable helpe, and sa put af that monethe.

This monethe of Apryll was a most anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maister of Glammes, accompanied with thair frinds, occupied the town and castle of Stirueling, luiking for the concurrence of the countrey to stand be the guid cause, and repres Captan James insolence. Bot finding cauld concurrence, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eschape into Eingland. At the sam tyme, the breithring from all partes asssembling to St Andros, whar the Generall Assemblie was apoincted to be keipit, they fand a boisting fyrie Commiffionar\* directed from the King, to craue a retraction of the approving of the Read of Ruthven, and a condemnator and excommunication of the noble men conveined at Stirling; bot the graitest part of the

\* My Lord Litle Justice, Mr Johne Graham.



breithring departed, and sic as remeaned refused to hald an Affemblic, and so suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my ghest : To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill ministerie, in my hous interteaned the best I could, it was a grait confort and ioy to me ; bot to sic him in sic perplexitie, sorow, and melancholie, it wald haiff grievit the hart of anie wha loued the caude of Chryft.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Castle nocht being furnesit, was fean to rander, luing for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw necessitie, bathe of the furnesing of the foundat perlones in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Bischope is retourned from his embasslage. A Parliament is keipit at Edinbruche, in the quhilk lawes is sett down for restraining of the frie pretching of the Word, and owerthrow of the haill establisht discipline of the Kirk ; and that of speciall purpose to be suares to tak the fathfull ministers in, for do what they could, they fould nocht eschape ather treassone against Chryft or the King. For preatching frilie the treuthe, they fould fall vnder the danger of these lawes ; and keeping sylvence, or pretching to the pleasour of men, they fould betrey the caude of Chryft. These lawes ar promulgat at the Mercat Cros of Edinbruche, and woves maid be Captean James, the Chancellor, and cheiff hand of that cours, that giff Mr James Lawfones head war als grait as a hay stak, he fould caude it lope from his haufe. The quhilk, when Mr James perceavit, be advys of his breithring of the Presbyterie, and of the best of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himselff secretlie from Edinbruche, and past in Eingland. Bot befor they past, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they protested against the said Actes, (sa far as twichted the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was.

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resolut to be fund thier when euer it pleased God to visit me. Sa the Sabbath efter my ham coming, I went to the Kirk, and efter noone my vncl Roger, kuawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Bishope was coming hame with a commiffion to tak me ; and therfor befought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me sa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bishopes men, with the Magiftrats, haid bein cerfing the Collage and my hous for me, and haid fought out all my lettrones and wryttes ; and that my dittay was allready inacted. interteining of intelligence with my vncl, the Kings rebell, &c.

Sa feiking resolution cairfullie of my God what to do, a cufing of my awin name, of his awin frie motion and accord, offerit to me, be the assistance of God, to put me saiff in Bervik within twentie four houres be fie. To this also my vncl Roger, and vther frinds, aggreit. Sa efter consultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioyding, that God gaiff the hart to leaue natiue countrey, house, and sweit lowing new married wyff, and all for the loue of him and his Chryft. Thus my cufing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his fie attyre betymes in the morning, about the summer solstice, tuk me in down vnder Dondie as a shipbroken fie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of fkleatt steanes, and becaufe it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane overlaft, the seall was cassen ower hir ta end, and ther I leyd vpe, lest I sould be spyed of sum shipes rydding befyde. Bot within schort space, partlie be rokking in the fie, and partlie for want of eare, I grew sa extream feik, that manie a tyme I besaught my cowfing to sett me a land, schosin rather anie sort of dethe for a guid cause, nor sa to be tormented in a stinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhilk was a preferuatiue to my helthe all that yeir. Sa coming hard to the steppes of the Archbishopes peare at St Andros, we lostit our fkleattes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and reposit me in my fie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of stark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cufings of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark eall hard besyd him, maid him atteans to keane ower aslipe. And it pleasit God to send a prettie pirhe of wound, wherby getting on a seall vpon hir, or euer our schipper wakned we was a guid space besouthe the May; wha seing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lameremure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cufing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kift, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cust about and pykit on the wind, halding bathe the helme and scheit, susteining in the mean tyme euill langage of the schippar in stead of helpe, till it pleasit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the sun drawing leache. To keipe the sic all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat flaw and heavie, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingars, mair acquainted with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refreshit ws with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of fouldes on the crag, and about ws, because of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but flawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a sweit thik mist till aryse,



wherby we might bot skarflie gis at the sight of the land, and therfra nane could sie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteft danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war fa swift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa pistolets, with thrie swords, and they na armour, they were fean to let ws be, namlie when they vnderftud that we was making for Bervik.

Thus gratiuflic protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfone and Mr Walter Balcanquall, my vncle Mr Andro, Mr Patrik Forbes, appeirand of Cors, and funn vther gentlemen, but twa dayes befor entred in their iorney fouthie ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rown to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that fche was with chyld, I refolued with my God to fend for hir, and tak sic part togidder as it fould pleis his guidnes to bestow. And fa fatiffeing the botmen to thair contentment, I fend bak with tham my cufing, Mr Alexander Scrymgeour (being then bot a fchollar, and now a man of guid giftes and estimation in the minifterie,) with a letter to my wyff, wha, cafting all things afyde, cam to me with diligence, be the conduct of a fervant of the Einglis Ambaffatour, lying in Edinbruche for the tyme, and tuk part with me during all my foijourning in Eingland, to my grait confort. My cowfing, James Melwill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyfe eurie ouk, wherby I gat verie grait freindschipe, namlie of a maift curteus and godlie lady, my Lady Widdringtoun, fpoufe to Sir Harie Widdringtoun, Knight, and Maifter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refusit tham thankfullie. I haid alfo offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand sic fectfull profeffioun of trew Christianitie in Bervik, as I haid never feim the lyk in Scotland.

Efter rype and lang advyfmint with my God, I refolued to tak iorney



fu'the ower, and as God fould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheifing and pretching of Chryft occupied, till thefe afflictiones war past in Scotland, quhilk I luikid nocht indeid fould haiff bein quarter fa schort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastle, wryttes for me ans, and the second tyme verie instantlie, to com and pretche the Word vnto tham for thair comfort. To whom I answerit I could nocht, becaufe I was nocht entered in the ministerie; nather was I of anie experience of knowlage in ther maters, being but a young man brought vpe in the scholles, and therfor haid resolued to keipe my awin calling. The treuthe was also, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knowing ther cause weill, and disposition of ther hart.

Yit I could nocht bot visit tham in my iorney at Newcastle, wher I purposed to tak schipping southwart to London. Sa parting from Bervik, hartlie recommendit to the blessing and grace of God, be manie godlie men and women, and be sum sett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the house of a weidow, whose sone in law, guid man of the hous, was lyand seik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reasonable, and at our departing, gat bathe from the auld woman and hir douchtar manie blessings.

Coming the nixt night to Newcastle, we resohuit on the morn incontinent to seik for shipping, and na wayes maid anie lang taring, a piece of dewtie annes dischargit to the noble men. Bot Mr Jhone Davidstone, being ther with the Lords, informes me sa in all maters, yea, and being my Maister in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie schawing me it was nocht his iudgment onlie, but of the haill breithring that haid past by, that I fould abyde with the noble men, exerceifing tham in the Word of God, till that ather they all, or sum of tham at least, fould returne bak againe, brakes me from my purpose and resolution, that at the ernest delling of the Lords, and cleiring of thair cause, purpose, and conscience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God sattelit in my hart, efter diuers dayes deliberation and ernest prayer, I followed the sam. And soone efter Mr Jhone Davidstones passing away, wha haid bein detained be tham onlie to abyde my coming and enter me, thinking it best to sett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealus, and noble, my Lords of Anguts and Marre, the Matter of  
 Glammes, and other noble and gentle men in companie with tham at this  
 presnt in Newcastle, in Eingland, your honors most humble Minitters  
 and servants in the Lord, wilheth grace and peace from God  
 the Father, and from the Lord Jesus Chryst.

FORSAMIKLE as at the ernes defyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to serue your lordschips and your companie in the miniterie of the Word of God in a tym sa necessar. Lyk as in maist tender loue and affection we cease nocht in our exhortationes to put yow in mynd of all things, according as the occasion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull discharging of our dewtie and conscience befor God and his Kirk, sehortlie in wryt to call to your continuall remembrance some speciall things, the diligent consideration and often meditating wharof may serue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued ws first, in verie deid, till acknowlage in our consciences, and confes, as the treuthe is, that the Lord hes maist iustlie, and yit in grait mercie, corrected ws, nocht onlie for vther our manifold finnes and offences, be the quhilk we haiff strayed away from him, to bring ws ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jesus, therby making ws to feill and perceauie in experience the fatherlie ear quhilk he hathe of ws, in chasteising ws as his awin deire childring, but also, and maist speciallie at this tyme, for over lightlie regarding, and negligentlie vsing, the occasiones offered, of performing the guid wark of the Lord, quhilk we laid in our hands. For nather at that tyme, as becam ws vprightlie, was the glorie of God fought, nather yit afaulddie and ardentlie was procured the preferation, advancement, and further establisment of his Kirk, the kingdome of his Sone Chryst Jesus, sa notablie of his grait mercie planted within our countrey, but then as now brought in extream danger, be craftie and wicked Papists. Nather was the Kings persone and esteat diligentlie gardit from pernitiis flatterars, carnall Atheistes, seditiis and bludie idolaters, licentius libertines, filthie harlotes, helliche witches, and sic vther diuelliche counfallours, as ceased nocht to murishe and sleir ype the poisons quhilk they had instilled in his young and tender breift. Nather was ther maid anie redres of the innumerable abbuscs and misfordours croppen in within the body of our miserable comoun welthe. But contrarie wayes, sum haiffing na thing bot the Word of Gods glorie in thair mounthe, laked all loue and defyre therof in the hart, the quhilk appeired plainlie in thair warks and proceedings, to the dishonour of God, and sklander of his guid cause. Sum thought it a small mater to flatter the King in all his conceattes and afflictioncs, and mak his eares patent to sic wha could alienat his mynd from the guid cause and instrumens therof, and hald his hart and fawour bund and bent to the former faction of the enemies, and thair vngodlie courses. Some regarding nought at all bot thair awin standing and guid esteat wardlie, as though ther haid beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the fydes. The compleants, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in sic fort, that the King now triumphes in that poinet, affirming with manie attestations and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for sacrilage, wherwithe the graittest part was defylit; no prouision for the ministerie, scholles, and pure; no ministratioun of Justice, nor punishment for maist odious and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was fuid to haiff fought thair awin particulars, because na better appeired in deid.

And yit nochtwithstanding thir our grait finnes, quhilk, gif God wald enter in iudgment to punishe, might deserue a thowfsand fould mair nor he hes yit leyde on ws, yea, the verie helles fyre, we may be weill assured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent myndes and willes, to trauell till amend all thir misfes, in cais God again ans in his mercie fall offer the ocaasion, that of his superabundant grace wathing away all our iniquities in the blood of his Sone Chryst Jesus, he will, for the glorie of his awin name, and that compassion quhilk he hes ever haid of his awin deir childring, luik vpon the oppression of his awin Kirk, and the miserie of that pure afflicted nation and realme.

For trentlie it is, when we luik at our awin deservng, we can find na thing but mater of mere desperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder fute be these wicked instruments of Sathan, wha, without all scham and feir of Gods indgments, hes bein sa bauld as to place a vanishing scheddow, a breathe going and nocht retourning again, with absolut powar and authoritie in the roum and seatt of the most hie God? What hes the kingdome of the Lord Jesus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie swyne waltring in the foull puddle of thair abominable vyces and corruptiones, is polluted, defylit, and led schamfullie captine to the slauerie of the corrupt and cancered affectiones of profane Jeroboams, that hes gean about with knowlledge against conscience to force the trew worshipping of God, sett down and establisht with all freedom, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jerusalem, as a captine slaue to serue to sic a pernitiis kynd of government as thair vndantoned breanes and vnbrydelit affectiones hes against all pietie, iustice, and honestie, blasphemuslie forgit and impudentlie obrudit to God, and the Kings fathfall and obedient subiects. Wha hes pulled away the ordinarie sacrifices of contreit and brokin harts for repentance, the peace offerings for remission of finnes and reconciliation, and oblation of the calues, of the lippes for ioy of conscience and thanksgiving of the peiple of God, from Chryst Jesus, the holie altar of the Lord placed in the middles of his Kirk, as in Mount Sion; and hes tyed the sam to thair newlie erected goldin calfes and abominationes of Bischopes seattes, and residence of court, as in Dan and Bethell. Wha hathe ruggit away, but wisdom or reasoning, the administration and government of the Lords Tempell from his lawfullie called Ministers, Doctores, Eldars, and Deacones, to the quhilk onlie, be the Word of God, it is gissen as to his schosone Leuittes, and anointed Preists of the childring of Aaron, and be plan law hes applyed the sam to thair belligodes, fals preists of Baal, maist infamous amangs the peiple, theiffs, drunkards, gluttones, whure and witch mungars, periurit, sacrilegius, debonthish persones, to mean holiglassles, comoun trickers and deceaners; and finalie, men thamles, and maist tkanderus in all thair lyff and doings. And all because, say they with Jeroboam, the sone of Nobat, wha maid Israell to sin, vtherwayes our kingdome can nocht stand; our course can nocht go fordwart, for the peiple will go to Jerusalem; they will adheire to the hous of Damiid; they wilbe instructed be the priests of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Croun of Royall Authoritie within the spirituall kingdome, and thrawing



the sword of the Word of God, and scepter of ecclesiasticall government, at the head, and from the hands of Chryst Jesus, the onlie head and King of his Kirk. And sa, with open found of trumpet, casting down, sa far as in tham lay, the eternall Sone of God, King immortall of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his steade a chyld of corrupt Adam, even an erthlie mortall creatoure: They haiff followed the fullithe exemple of Achaz, the King of Juda, and Vria the preist, in removing of the braisen alter of the Lord, and placing in the roun therof an vther, according to the form of the altar of Damascus: They haiff followed the pervers dealling of the cursed apostat Julian against the Kirk of Chryst, in taking away the leivings from the Ministers to destroy tham be houngar,—mair crewelly nor Diocletian, wha cust the Christians to wyld beastes,—and making wasse and desolat the scholles of Diuinitie, and all holie erudition: They haiff said with the fey and desperat Jewes to the Siers, “Sie nocht;” and to the Prophets, “Prophetie na langer to ws in the nam of the Lord, but speak vnto ws pleaisand things according to our lyking.” And, whilles the fathfull servants of the Lord, in loue of ther ameuement and fervent zeall of the glorie of God, dischargd frilie thair commissiounes, receaued of the Lord vnto tham, they haiff forced tham, for feir of ther lyves, to fle and abandone thair natiue countrey with crewall Jezabell, cust tham in pressone with wicked Achab, and thretned tham with death, as did foolithe Amazia, when the Lord haid taken counfall to destroy him: They haiff plucked the keyes of the kingdom of Heavin from the trew Apostles of Chryst, and gissen tham to the wicked Pharisees, his enemies, wha nather will enter in thamselues, nor suffer vthers till enter: And finalie, they haiff cast down the dyk, cutted the hedge, demolished the towre, brokin the wynepres, banished the watchmen and laborars, the sinedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder fute of wyld Atheists, yea, an opin prey to the bloodie and crewall locusts of the botoules pit.

Can the Lord suffer these things lang, and be inst in executing of his iudgments, and puring out of his plagues vpon his cursed enemies? Can the Lord suffer his Sanctuarie to be defylit, and his awin to smart, and be the Father of Mercies, God of Consolation, and maist fathfull keipar of his promises? Can the Lord suffer his glorie to be gissen to an vther? Can He, wha hathe promised to mak the enemies of Chryst Jesus his fustfool, suffer tham to tread on his head?

Na, na! right honourable and deir breithring, he hes anointed him King on his holie montean; he hes gissen him all nationes for an inheritance; he hes put in his hand a scepter of yron, to bruse in poudre these erthen veshalles. When his wrothe fall annes begin to kendle bot a lytle, he fall mak it notoriustlie knawin till all the warld, that they onlie ar happie wha in humilitie kiss the Lord Jesus and trusts in him. Now, therfor, seing the Lord hes maid your lordships to haiff these places and rowmes be birthe within your natiue countrey, wher throw it lyes on your shoulders of speciall dewtie, wherof yie fall giff a compt to God, to procure and seik to the vitermaist of your powar the releiff, delyverance, and weil of your naturall nation and Prince lying this day in fapitiustleat of captiuitie,—and seing, in lyk maner, it hes pleased the Lord of his guidnes to call yow to be his gude instruments in this maist acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in sa miserable boundage, as also of the reclaiming of your natiue King from sa dangerus a companie and course,—and seing yow haiff also, ance or twyse, employed yourselff in the cause, but for the iust reasones befor rehersed, and multitud of our secret sinnes, wherwith the Lord hathe bein bilie offendit, it hes nocht as yit haid an expected succces, and yit, as becomes valiant warriours and capteanes of the Lords armie, ar nocht disenragit, but purposes, efter trew humiliation and assurance of Gods mercie and fawour, to go fordwart,—we,



your Ministers, in the feir and nam of the Lord our God, and in loue and reuerence of your honours, desyre thir presentes to be a witnes and testimonie befor God and his Kirk, of the fathfull discharge of our conscience and dewtie towards yow, exhorting yow maist ernestlie.

By the Lord our God, and his Sone Chryst Jesus, that withe trew repentance, vnfeinyt humiliation, reformation of lyff and maners, instruction and wisedome of the Buik of God, ardent prayer and meditation, fervent loue and zeall toward God, his Kirk, and your King, yie fall fraelie and curagiusslie to the wark of God, and, following furthe the sam directlie, vprightlie, fathfullie, constantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronounces against sic as does the wark of the Lord negligentlie and decetfullie, yow may yit hope for a happy successe of the mercie and blessing of God, for his awin glorie and names sake. Yie sie the enemies never ceasse to denyse, deliberat, reasone, tak counsell, and put in execution thair malice and creweltie against the Kirk of God, his treuthe and professours therof; whow graitlie then sould we be eschamed to be found slipperie and slaw in the guid cause of our Chryst!

Bot this a thing in speciall we man denunce vnto yow, taking God, his Kirk, and your selues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheiflie with your awin particulars, as vengeance on your enemies, and to be restored to sic honours, rowmes, possessiones, and commodities, quhilk yie inioyed of befor, making Gods glorie the cause of his Kirk, of your King and Comoun weill, to be bot pretences and skugges, and as bot slaues and gduiates serving thervnto, ather the Lord fall curse the wark in your wicked hands, and mak it turn to your graitter schame and disadvantage then of befor, or, in ceas for his awin names sake, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accustomed to do with maist rouslie and creuked instruments and dellings,) yit will he nocht feall in his iustice to reward yow with the corrupt and hypocriticall workers of iniquitie, at sic tyme thereafter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maist ardently that sa may be) efter trew repentance and effectuall reformation of yourselvis and companies, yie go to wark, setting directlie befor your eis the honour and glorie of God, according to his will, framing your willes and affectiones vnto the sam; and sa vprightlie, trewlie, and zealouslie, be all guid meanes and wayes seik God to be glorified, his Kirk to be delyverit, reformed, and furleie established, your tender King, and sweit native countrey, to be redde from the abbusars and misfeulares of the sam; and mak your awin particulars to follow efter, as the servant and sheddow, and nocht go befor as the maister and body; and be maist willing and ernest to schaw the sam, in effect when God fall offer the occasion. And finalie, if yie go to with vpright deliberat myndis and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrand of the Word of God, till assure yow of the presence and blessing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that euer they be, and whow manie, craftie, and puissant so euer they be, that geanstands the sam, to his awin glorie, the grait confort of his Kirk, and your honour and weifear, nocht onlie temporall, but perpetuall and euerlasting.

And to that intent, that maters may this wayes happelie proceid, we ar in conclusion maist ernestlie and lowinglie, in the bowelles of Chryst Jesus, to exhort you and all your companie, that in the mean tym, whill as occasion of bodelie exerceise in the mater, is nocht yit offered, that yie giff yourselues diligentlie and ferventlie to spirituall exercesis, in heiring, reiding, and meditating continowalie of the Word of God, wherby yie may be moued to vnfeinyed repentance, trew humiliation, amendiment of lyff, and deuot and ardent prayer to the Lord, for his grace, mercie, and favour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontean and threaffor of all wefdome, draw out sic flore and aboundance of all guid knowlage, wefdome, and wholfome counfall, as may direct yow alwayes aright, and wharby yie may find ftrenthe, courage, confort, patience, hope, and perfeuerance in all your battels, bathe within and without, to the end, and affurit victorie and glorie in the end.

For the quhilk caufe, we haiff fett down to your lordfclhips and companie the order, bathe of doctrin and difcipline, quhilk aucht to be obferuit in effect in all the companies and fellowfclhippes of the fathfull, but speciallie with all reuerence and cair be ws now in this prefent eftat, wharby we ourfelues may be inarmed, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, difcuragit, and fic as loued God and his guid caufe, prouoked be our exemple, be moued to praife God, and baldlie ioyne themfelues with ws, being perfuadit that we feik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryft Jefus, mak his guid Spreit to dwell fa plentiouffie in your noble harts, that yie may be fund worthie and notable instruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill courfe and tyme of your lyves, that efter all the battels of this prefent miferie, yie may inioy with him that enerlafting croun of glorie, quhilk he hes leyde vpe in ftore for all his fathfull fervands and valiant warriours. AMEN.

At Newcaftell, the 2 of Auguft, 1584.

*The Ordor and Maner of Exerceife of the Word for Inftitution, and Difcipline  
for Correction of Manners, used in the Companie of thofe Godlie and Noble  
Men of Scotland, in tyme of their aboad in Englunde, for the guid  
caufe of Gods Kirk, thair King and Countrey.*

FIRST, ther fhallbe four fermones in the ouk: twa on the Sondag, and twa on the ouk dayes; ane befor noone, and an vther efter, on the Sabothe: and, on the ouk dayes, an on Wednifday, and an vther on Fredday.

The fermont on the Sabbathe fhall begin at halff houre befor ten, and coutinow whill efter alleauin, fa that the haill exercceife fhall nocht pas the fpace of ane houre and a halff; and efter noone it fhall begin at halff houre to four, and end befor fyve.

The fermones on the ouk dayes fhall begin at ten houres, and be endit be alleauin, fa that the haill exercceife fhall pas nocht the fpace of an houre.

Ther fhallbe daylie comoun prayers twyfe euerie day, before noone at ten houres, and efter at foure, at quhilk tyme a Pfalme fhallbe read and handlit, fa that the foune therof be fchortlie gathered, the partes fett down in ordour, and foune fchort notes of doctrine, with exhortation, bot in sic fchortnes, that the haill tyme occupied exceid nocht the fpace of an halff houre.

Ther fhallbe at euerie meall, immediatlie efter thankfgiffing at denner and fupper, a chapter read of the hiftorie of the Bible, and handlit fchortlie as tyme and occafion fhall requyre; and thereafter a Pfalme, or reasonable fectioun therof, being laug, fhallbe fong.

Ther fhallbe a ouk in the monethe dedicat till abftinence and publict humiliation, fpent in prayer, doctrine, meditation, with fic modeft, temperat, and humble behaniour as effeires, the order wharof fhallbe obferuit according to the prefcript of the buik of faft and publict humiliation vfed in the Kirk of Scotland; wherof the prefent caufles fhallbe the miferable eftat of our Kirk and countrey of Scotland, and, amangs the reft of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the last Sabbath of the ook immediatlie following the exerceise of fasting, the Super of the Lord salbe ministrat, efter that iust tryell and examination haid passed befor.

On the Saterdag, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, salbe a lecture, or plean leafone in the Catechisme, and principall grounds of Christian religion.

The Ministers, according as they fall agrie amang thamselfues, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; fom of the Law, fum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Reuelation. And the ordinar exerceise at prayers and mealles salbe in the Psalmes, Salomones Works, and Historie of the Auld Testament.

Euerie an in speciall is earnestlie exhorted to his privat exerceise of fervent prayer, reiding, and meditation of things hard and read, that therby he may be fleired vpe to grow, day by day, mair and mair zealus and denot in spreit, familiar with his God, armed with spirituall armour against all aduersitie, and diligentlie moued to practise of doctrine in a godlie lyff and halie conversation. And this mikle for the exerceis of doctrin and prayer, for the quhilk it is necessar that euerie an that can reid haiff a Byble and Psalmie Buik.

#### *Off Discipline.*

Ther salbe a day in the ook, Tufday or Furidday, a Convention of sic as salbe chosin Eldars and Deacones, for ordering of all things pertaining to the comlie maner of all exerceises of the Kirk, and all vther things necessar to a holie Christian congregation. And namlie to wathe ower the maners of thamselfues and the rest, and spy out the fruictes of the Word in all behauiour; and giff anie opin vyces and sklanders fallis out in the persones of anie man, to bring that persone to repentance and redres, and remoue the sklander from the companie; as also to haiff a cair of the seik and diseased, pure and indigent.

Ther salbe then sax Eldars chosin, and ordourlie callit to that office, quhilk consistis specialie in censuring and owerseing of maners, and rebuking in privat of all sic as behaues thamselfues in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Chritianes. And in ceas of na amendment, efter twa or thrie admonitionnes, or publick offence or sklander insewing, to dealeat them to the Assembly or Session, wherby they may be brought to repentance, and mak publick satisfaction.

Ther salbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar nocht of our number; ane vther to haiff the cair of our awin inward indigent or diseased, to recommend tham to the Session for prayer, or collection to be maid for relieff of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or elsiwhare, a gentilman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill fauored speiche, the Eldar fall cause him pey to the box; and in cais of disobediencie, dealeat him to the Session. And giff a fallow or lad be fund with sic speiches as said is, or anie wayes making noyse or molestation, the Eldar fall ather correct him presentlie, or dealeat him to his maister, wha, giff he correct him nocht convenientlie to his fault, he salbe censured be the Session.

All, bathe maister, servant, and boy, salbe present at all the exerceises of the Word and Prayer, except sic as salbe occupied efter meals, absent from Chapter and Psalmie; and the Eldars ouklike, thair tyme about, with ane of the Ministers, salbe speciall inspectors and notars of the absents, wha



ſalbe for the firſt fault cauſed pey to the box fax pence ; for the ſecond, a ſchilling ; and, for the thrid, ſummoned befor the Seſſion, and cauſit mak publick repentance.

Iff an haiff a neceſſar earand to do, wherby it behouethe him to be abſent, let him aduertife ane of the Miniſters or Eldars, and he ſalbe excuſit.

The Miniſters, Eldars, and Deacones, ſhall haiff in wryt the names of all the companie, an and vther, for the effect forſaid.

The reſt, referring to farther deliberation, and to be concludit and ſet down be comoun advys, as tyme and occaſion ſhall miniſter mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerceiſe of Doctrine, Prayer, and Diſcipline, being preſented to the noble men, they accepted verie weill therof, and gaiſſ me grait thankes, and cauſing it to be notified to all thair companie, they ſubmitted themſelues hartlie to the ordour, humble embracing the admonition and direction. And ſa making choſe of our Eldars and Deacones we conſtitut a Seſſion, the noble men thamſelues being magiſtrats and ciuill rewlars, euerie an of ther awin companie, and togidder of the haill. And about the beginning of Auguſt, 1584, we entered to the practiſe and keiping of the order, wherin we continowed, by the grait grace of our merciful God, during the haill tyme of our ſoiourning in Eingland, with ſie fruct of ſpirituall inſtruction, confort, and ioy, as bathe grait and finall thought it the happieſt tyme that euer they ſpent in all thair lyff. Gud, godlie, wyſe, and ſtout Archbald, Erle of Angus, hes oft tymes ſaid to me, “ Before my God, Mr James, giff the conſcience of the guid cauſe we haiff in hand moued me nocht, and giff I haid bot ſa mikle of my awin leiving as might bot in this maner ſuſtein ws, I wald be hartlie content to ſpend all my lyff in this eſteat and forme.”

This noble man was fellow weill myndit, godlie, deuot, wyſe, and graue ; and by and beſyde thir comoun exerceiſes, was giſſen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and ſuper, haid an houres, and ſun tyme mair nor twa houres, conference with me about all maters, nanlie concerning our Kirk and Comoun weill ; what war the abbuiſſes therof, and whow they might be amendit. Wherof he was ſa cairfull, that he cauſit me ſett tham down in wryt, and preſent tham to him, being in companie with the reſt, quhilk, when he haid red himſelf and conferrit theron with tham, he cauſit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his ſpeciall writtes and lettres war carried about with himſelf continualie, that he might haiff tham in memorie, and as occaſion ſervit, confer and rea-



fone theron with his confortes : The quhilk, also, I thought nocht amifs heir to infert.

## PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto thie : O Ifraell, if thou wilt harken vnto my voice ; if ther fall nocht be anie strange God amang yow ; or fall nocht worfchipe anie vther God.

I am the Lord thy God, wha brought thie out of the land of Egypt : Open thy mouthe wyd, and I fall fill it.

But my peiple wald nocht heir my voice ; and Ifraell wald nocht obey me ;

Wharfor I gaue them ower vnto thair awin harts luft, and lut them follow thair imaginations.

O that my peiple wald haiff harkned vnto me, if Ifraell wald haue walked in my wayes !

I fould foone put down thair enemies, and turn my hand again thair aducrfaries.

The haters of the Lord fould willinglie haif yeildit vnto him ; and the gude eateat of my peiple fould haiff indurit for euer.

I fould haif fead tham also with the fynneft whait floure, and with the stonie roks honie fould I haif filled thie.

*Certein greit Abbuffes and Corruptions in the Kirk und Comoun weill of Scotland, quhilk partlie the leat misfrewelars hes brought in. partlie as the hie places in Juda hes remeand vnreformed vnto this day, giffen vpe to the noble men exyled in Eingland to wey and confidder, that they might be repented for thair part, and indenorit to redrefs, when it fould please God to grant abilitie and occasioun.*

*At Newcassell, 10 August, 1584.*

JESVS CRYST, the onlie King of his Kirk, withe the libertie and friedome of his spirituall kingdome in preatching of the Word, and exerceising of Discipline, is brought latlie in maist abominable flauerie to the corrupt afflictiones of fleche and blude.

For, whar as Chryst aucht onlie to command and bear rewill in the Kirk be his Word and Spreit, and be the minitrie of his lawfullie called officiars and fervants, to whom he hes concredit the dispensation of his heavinlie mysteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heavine, of binding and lowfing, the King takes vpon him to rewill and command alaweill in Chrysts spirituall kingdome as in his awin ciuill, quhilk is maist sacrilegins, and war nor Papisticall ; and hes apointed, not fervands, but vnder lards and commanders, whafe autoritie and powar flowes nocht from Chryst or his Kirk, but from the King, (as the bull giffen to the Bifchope of St Andros planlie testifies) ; and wha nocht onlie ar maist sklanderus persones themselves, bot also whafe office hes na thing at all to do with the Scriptures of God, bot mere Anti-Christian, to tyrannise over the Lords inheritance, and vex the bodie and consciences of Chrysts flok. And that quhilk is maist dangerus, and almaist desperat, this feirfull and horrible spoliatioun of Chryst Jesus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and fredom of cutting and denyding of the Word aright, and applying till euerie an thair part as they haiff neid, without spearing of the graittest becaufe of graittest neid, sa mikle commendit in the Storie and Wryttings of the Apostles, restranit and opprest ; the reanes of Discipline, Excommunication, with all the spirituall censours and correctiones of the Kirk, Election, Ordination, deprivation of

Minifters, apointing of Affemblies, and giffing of warning to the peiple to efchew plages be fafting and prayer, togidder with the hail government of the Hous of God, ar put in the hands of the Court and thair corrupt Bifchopes : The quhilk of all vther hes maift neid of difcipline ; wha, for thair odious crymes, ar maift fubieet till excommunication and cenfors of the Kirk ; wha hes nather fkill nor will to elect guid and qualefiet Paftors ; wha ar readier and mair willing to depriue and put away the fathfull and edificatiue, nor the mercenar and fklanderus ; wha, fleiping in thair finnes, hes nocht wacryff eis to fie the plag coming, and therfor caires nocht for fafting and prayer ; and finalie, wha being the cheiff corruptars and deformers of the Kirk, can nocht fuffer frie Affemblies to be haid for reformation and ordouring therof. The rentes and reuenues, of the Kirk, the bread of the minifterie, fcholles, and pure, is giffen to dogs and fwyne, to the graitteft contemners, vexars, and oppreffars therof. And, in a word, the hous of God is maid a den of theiues, and the flockes of Chryft committed to hyrlings, whom the forfaid wolffs hes at thair deuotion.

The hail body of the nation, and namlie the graitteft members therof, wha fould be gydders and guid exemples to vthers, ar defylit with facrilage, fwearing, blafphemie, blud, adulteries, reaf and oppreffion, &c., fa that na mervell it is tho the fleing buik of Gods iudgments enter in thair houffes, and confume timber with ftean.

Lawes nather throwlie weill maid for punifhment of fic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the fillie flies, bot the bumbarts braks throw tham.

Be the infatiable facrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar fpylied of that quhilk fould fuftein tham. The materiall Kirks lyes lyk fheipe and nout faulds rather then places of Chriftian congregationes to affemble into. The parochinars will haiff a couple of fiores of hirdes for thair cattell, bot fkarfe a paftor to feid thrie thowfand of thair faulles. Wharof cumes feirfull darknes of ignorance, fuperftition, and idolatrie, with innumerable filthie and execrable finnes, quhilk procures Gods iuft advengance vpon the hail land.

The fmall number that is of the minifterie, can haiff na certeantie of the pure fipend affignet vnto tham, but yeirlie it man be caft in the Lord Modifiers hands, and of new fchapin and affigned over again, to fie whow mikle may be win in to the collector. Of this comes that fic wha hes court and credit, and avaites theron, gets weill mikle, namlie giff they can comport and flatter vthers ; and the beft gets nocht for thair neceffitie.

Ther is na prouifion maid for the pure relicts and fatherles of the Minifterie. But nochtwithftanding thair ernel, fathfull, and maift wakryff cear over thair flockes, quhilk maid them to caft away all vther indultrie and vertew for warldlie prouifion to thair wyffes and childring, they ar fuffered to beg and ly in miferie efter ther departour.

The Scholles, and in fpeciall the Collage of Theologie, quhilk fould be the Seminarie of the Kirk and Minifterie, leakes prouifion bathe for maifters and ftudents ; for the hail rents therof ftanding in Teinds, ar fparpeled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accuftomed to pay a fmall filuer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium intereft fteyes from taking effect ; fa that honeft, graue, and lernit men, fic as fould be the profeffours of Theologie, can nocht haiff thair neidfull and honeft fufteination. And as for ftudents, the childring of the grait and riche ar nocht defyrus of diuinitie. The mid rank thinks it an vnthrif to beftow thair childrings berns part of geare in fufteining tham at the studie of Theologie ; and when they haiff paft the courfe therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie beft giffen to that studie, and wharof comes maift fruit to the

Kirk of Chryft, they haiff na thing to fustein tham withe of thair awin, nather is ther prouifion of burfars places for them; fo that na mervell it is whowbeit ther be bathe grait raritie and ignorance amangs the Ministerie. And in verie deid it is of the extraordinar benefit of God that ther is ather lerning or religioun in Scotland, being therin nather fundationes or moyen to trean vpe schollars, nor honour and profit for sic as hes attained to lerning.

Of this comes it, that the guid ingyns, wharof na nation hes graitter flore nor ours, ather is applyed for necessitie to handie crafts and courting fervice, or then gaes furthe of the Countrey, whar the graitteft part is corrupted and abbusit, and maid maift dangerus enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vnlearned them felffs, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reproche and fchame of the Countrey, and thair awin grait hurt and dishonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casualties, be the quhilk they pleasure ther fervands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vfed, and maid burffes in the Scholles of Philofophie and Theologie, euerie noble man might haiff a feminarie of the youthe of thair awin frinds or fervands within few yeirs weill instructed in guid letters, nocht onlie to ferue themfelues in thair houffes, but also thair vther frinds and hail peiple of thair lands and dominiones.

Dilapidators of thair benefices, and annallers therof, from the right vfe, vnto thair wyffes, childring and frinds, efter they are deposit iustlie be the Kirk from the office, yit neuertheles, in difpyt of God, the Kirk and guid ordour, the Prince and the Law makes him to posses the benefice. And in ceas a houndrethe yeirs fen fyne, the laborars or factors haid peyit victuall or fourtie pennies money for the boll; giff they fet it now in few or lang takis for fourtie pennies the boll, or change the victuall in filuer, it is nocht esteimed diminution of the rental. Albeit the treuthe be that fourtie pennies money now is diminithed in valour fax fauld from that it was a hounder yeir fyne; yea, that fourtie pennies growes now toward fourtie thillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, fa hes the grait abbus growin, that in ceas the predeceffour, being a wafter of his benefice, hes sett lang takis and fewes with plean diminution, and also conteneing iust cauffes of reduction, ther is na remeadie to be gottin altho the law be plan, becaufe Judges, Lawers, Lords and all is infected with the sam feiknes, fa that the remead falles amang impossibilities lyk the Hieland or Bordour theft.

The rents, lands and lievings of the Hofpitalls, Almes houffes and Mafone Dieus, ar lyk wayes tean in few be gentilmen and burgeffes for right nocht; in sic fort that thair buildings is alwhare deceyit, and thair fundations lost and abolithed.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirleie increaffing of thair number, be wrang and oppreffion, goes throw the countrey in swarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptesme, or knowlage of dewtie to God or man.

The Nobilitie neglects and castes af thair publick callings, leiving nocht as sic as fould haiff a special cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be counfalsours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this cleir light of the Gospell; for the quhilk calling Chryft fall a day call them till acompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair pastyme and pleasur, or to conquese mair to thair childring, or to be redouted of thair nibours, and pley the oppreffours and bangsters, &c.



As for the rewilling of the Comoun weill, hald in hand till execution of Jutlice, reforming and establisling of the Kirk, counfalling and adlissing of thair Prince to that purpofe, they cair na mair therefore nor fa mikle as may be a pretence for thair particulars. Sa that whar they could be rewilers and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat flanes to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie iniust and wrangfull turn ; or to be sufferit to sit at hame for thair cafe and pastyme, as thouche they war born for ther awin bellie lyk beafts. Wharof hes proceedit thir mischeiffs following :

Ambassatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean profest Papists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against religion, weill of his Countrey, and standing of himself in guid esteat of kingly honour, bodie and faull. Sa that it is thought and spokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and alnaist lost that rare perle of fa notable expectation.

Debauschit men, godles flatterers, wha haid fauld themselues in body and conscience to do anie thing for warldlie preferment, was sufferit till insinuat thamselues in the Kings fawour ; wha withe violence, outragius pryd, craft, falsed and flatterie, war meit to execut the plat leyd down be the Papists, and now, ingratfullie indeid, und iniustlie vpon the part of men employed to wrak thair advancars, bot in respect of God maist iustlie to punishe the owerficht of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchassing of thair particulars to becom servants and courtiers of flattering courteours, and permit the hail government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprung the absolut powar, wharbe as a monster never hard of in anie iust government, the hail priuileges of the thrie Esteates of the Realme is weakned and almost takin away. Be the quhilk Esteates, according to the louable custum of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reasoning and votting, all things was done. And be the quhilk Kings passing thair bounds to the wrak and opprellion of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuersities, yea of the holie Kirke itself, establisshed be fa manie guid Rewlars and Parliaments, according to the Word of God, ar owerthrowin.

All the Judgments of the Realme, Secret Counfall, Session, Justice Courts, Consistories, Scheriffs Courtes, Provost, Bailies and vthers, ar rewrit, nocht be law ciuill or municipall, right or reason, *sed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : " That whatfoewer the King commands, that is halie towards God, and iust aients men."

From thence ar fa manie score of slaughters and murdours, hearships and opprelliones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the righteous God ; for as euerie an hes moyen at Court fa comes his mater to pas. And because the Court is godles and wicked, the maist vngodlie and wicked finds the graittest moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is opprestit and wracked ; fa that na mervell it is to sie the countrey thus plaggd, yea whowbeit it sould vtterlie pearishe in Gods rightens iudgments.

The Kings patrimonie and casualties ar graittie hurt and abbusit, whilk causes nocht onlie his povertie, to the grait scham of the Countrey and hinderance of comoun warks, bot also fa monie intolerable taxationnes, exactiones and imposts to be maid vpon his subiects, to the tying of thair



harts, and wrak of the pure laborars; for Lords, Lards, and Prelates exacts twyfe fa mikle from thair pure tenents vpon that occasion.

Of the formentioned papistickall counse and this, comes fa manie forfaultries and banishment of the best and maist noble men of the realme; selling of slaughters and blud, grait soumes of compositiones exacted for na faults bot weill doing; the quhilk all of Gods iudgments turnes to mischeiffs, whill as be thir diuelithe seductors it is abusit to execut all kynd of violence against the guid men of the land.

The rest referring to your Lordships experience and wefdome, and to sic as hes graitter insight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordships an vpright and constant resolution to sie thir things sum day redressit and amendit.

ZACHARIE I.

Thus sayes the Lord of hostes,  
Turn vnto mie with all your harts,  
And amend your euill wayes,  
and I will turn vnto  
yow, sayes the  
Lord of  
Hosts.

Now becaufe amangs these horrible corruptions, we haiff affirmed that quhilk wald seim incredible in a reformed and sattled esteat of a Kirk, That these monstuous misfrewllars wald cause the King tak vnto him to be the onlie Head and Monarchie in the Kirk as in the Comoun weill; and that the cheiff rewlars of the Kirk, the Bischopes, fould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popish hierarchie, and is mikle wars, as the Pape is a bischope, an ecclesiastik persone and officebearer, prouyding he and his Kirk war trew,) as indeid I could skarslie a lang whyll beleue myfelff that the Deuill durst fa soone and planlie vtter himselff in Scotland, whill I gat the Actes of Parliament formentioned; and efter diligent intreatie, a iust copie of the Archbischope of St Andros Bull cam in my hand, quhilk for the warrand of fa hiche alleageance it behoued me to heir till infert.

*A Copie of the Bull quhilk the Archbischope of St Andros gat of the King as  
Supream Governour of the Kirk, wherby he has powar and authoritie  
to vse his Archebiscopall office within the Kirk and his Diocese.*

OUR SOUERAN LORD, with advys and consent of the Lords of his Hienes Priuie Counfall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuand, grantand to his weilbelouit Clerk and Orator Patrik, Archbischope of St Andros, powar, authoritie and iurisdiction to exerceis the saming Archbischoptic, be himselff, his Deputes, and Commissionars, in all maters ecclesiastickall within the diocease of St Andros, and Shireffdomes quhilk hes bein heirtofore annexed thervnto. With

powar to the said Archbifchope vnder his Hienes to call and convein Synodall Affemblies of the minifterie within the dioceafe for keiping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie: To plant minifters of Kirks, quhilks fall happin to be defolat and vacand: To giff admiffion and collation of benefices to perfones qualesiet, ather presentit be the lawfull patrones or ws: To depofe perfones vnqualified and vnable in lyff or doctrine for difcharging ther cure; the quhilk perfones being fa depofit, thair rents, ftipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualesiet and godlie perfones: To reform Collages, Kirks and fic vther places apointed for lerning: To place and difplace Maifters of Collages vnqualesiet according to the tenour of thair fundationes or euill affected to our fervice and obedience, contraueining be word or wryt our Royall powar and priuillage eftabliffed in our leat Actes of Parliament, or fklandering ws be erroneus doctrine: To vifit the Hofpitaies within the dioceafe, and Kirkes, and fie tham weill furnefit, menteined and apperelled. Commanding our fathfull and trew fubiects to yeild vnto the said Patrik, Archbifchope of St Andros, dew obedience: And that the fam may be better reuerenced and obeyit, We haiff giuen and granted power to the said Archbifchope to haiff an of the maift verteus, godlie, and honest officers of armes within the said Dioceafe, wha falbe callit the Officer of the Kirk, wha fall in Our nam and authoritie affift the forfaid Archbifchope, and fall command all and fudrie contraueinars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie fouer they be vnder Ws, with fic penalties, mulets, imprifonments, repentances and maner thereof, as We, our Counfallours and Efteates fall agrie vnto, vpon the humble futt of the said Archbifchope, and vther Bifchopes and Commiffionars in ecclefiafticall maters; in the quhilk giff the said Bifchope and officer be difobeyit, We will accompt the iniurie don to Our awin perfone, and punifhe the faming with all rigour in exemple of vthers. PROUYDING alwayes, that giff anie perfone or perfones receaue anie intolerable wrang, or, without caufe or iuft deferving, be vther wayes vfit be the said Bifchope, that as the Law of God and louable Conftitution of this Realme does permit, it falbe leifome to the perfones fa inormlie hurt, to appell to Ws, and our Soveran authoritie to be interponit for remead therof; for giff the feat and image of Emperours in ancient tyme war a fufficient girthe, azill and protection to them that haid refuge thervnto, it becomes Ws mikle mair in our awin perfone to be a confort, aid and releiff to tham that fall feik vnto our cleamencie againft whatfumener oppreffion be fpirituall or temporall perfones, to whom we promife our princelie fawour; the quhilk we mynd always till adminiftrat be the grace of God in fic fort as We may be anfwerable to him, whafe image and leitenannantie We bear in this Realm. And fordar, becaufe it is neceffar for the Kirk of God, and prefervation of guid ordour to be menteined therin, that, when neceffitie requyres, the bifchopes of euerie dyoceafe, and fic vther lerned men of thair dioceafe as falbe thought meit for that purpofe, affemble togidder for taking of an vni-form ordour to be oberfuit in the Realm, in form of Comoun Prayer and vther things requifit, for the comoun eftat of the Kirk, We of our princelie powar grantes the priuilladge vnto the said Archbifchope to convein the reft, prouyding alwayes that befor anie Convention Generall of the clargie that the said Bifchope fall mak Ws aduertifed of the neceffarie caufles of the forfaid convention, that we may vnderftand the faming, to tend to the weiffear of the Kirk and polecie of the Countrey. And that the said Bifchope may haiff our fpeciall licence thervnto granted vnto him vnder Our priuie feall; and that na Act or Conftitution maid be the Affembly of Bifchopes or Clerks haiff anie force, ftrenthe or effect within our realm to bind anie of our fubiects, without they be allowit, approvit and confirmed be Ws, our Counfall and Eftat: And efter the probation of Our Royall Authoritie, they to ftand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the fanning, efter the exerceis of fasting a haill ouk going before, ministrat the Holie Communion the last Sabothe of Auguft, and fa continowing conform to our ordour in euerie point the monethes of September and October, in the quhilk, becaufe my Wyff was becom grait with chylde of hir first birthe, and langit to be in Bervik, ther to ly for diuers reafones, I, obtaining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I fould remean a fpace at Bervik, becaufe the halff of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambulkinmott, Drybrouche and Patley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreit, and entering with thame helde thame occupied als neir the ordour leyd down as could win. And furle I was never mair diligentlie and fruitfullie occupied nor that wintar: for by the exerceife quhilk I haid amangs our awin folks, to the quhilk reforted a number of godlie peiple of the town, becaufe the publict doctrine in the Kirk was difchargit be a practiveing betwix the Lord of Hounfdan, Gouvernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in creadit with the faid Lord Governour, obtained licence to me, for hir confort and of a number of maift godlie and zealous peiple, to teache in a certean hous of the Town thryfe in the ouk, to thair and myne grait ioy and confolation.

During that tyme the Communion was to be celebrat in Berwik, and therfor a certean dayes I teached to thame the doctrine of Preparation before the sam, wherin that guid Lady fand sic instruction and confort, that fche earnestlie intreated me to fett down the substance therof to hir in wryt: the quhilk I did, the quhilk also fche schew me a fpace thereafter copied ower in her awin hand wryt, exceiding a thrie or four [leaves] throuche, for fche wrot verie fear. Sic was hir diligence and cair to grow in knowlage and practife of trew religion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorifed Archbifchope began then to rage.

Diuerse gentillmen vpon naked and bear fufpitionnes was apprehendit and put to fchamfull execution. Amangs whom was the Lard of Drumwhasill, wha



drank a bitter cupe of his awin brewing, for he was a grait counfallour and doer in bringing hame Monsieur d'Obignie, and his sone in law the Lard of Meanse, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whase deathe was als mikle lamented in Eingland as ever I hard Scotman.

The Archbischope, that he fould nocht be behind, fell to wark, and in tyme of modification of stipends, sett down the form of a band, the quhilk all behoued to subscriue that gat assignation of stipends; yea, it was sa prosecut that wha soeuer refused to subscriue was thretned with the los of thair benefices and leivings, yea fordar, with imprissonment and banishment, in cais of anie spetches vttered in the contrar. Heirvpon, and sum vther forget causes, Mr David Lindsay was put in the preasone of Blaknes, Mr Jhone Howifone in the Spey Towre of St Jhonstoun, Mr Andro Hay put in warde, and hardlie vfit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in sic fear, and oppressed with sic greiff, that they weired of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to serue our God and ease our conscience.

A grait number of the Ministerie kythed what they war, even sum at the beginning went throuchlie with the Archbischope, but efter Mr Jhone Crag and Jhone Dunkefone the Kings minister yeildit: wharof that ane Mr Crag\* haid stand constant verie lang and susteined grait thretnings and boist of Arran; yit at last be weaknes and a sort of sophistification (casting in a clause "according to the Word of God," making, manifestam repugnantiam in adicito, as giff ane fould say, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and subscrivit, and drew with him the graittest part of the Ministerie of Scotland, quhilk was the heaviest newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and discouragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamselfes clein, and withstude the aduersar, making sum stay to that grait defection, wha knawing that I was in

\* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, saying, "As the Lord is iust he will humble yow." The Erle, mokking him, said, "I fall mak the of a fals frier a trew profet;" and sa sitting down on his knie, he sayes, "Now I am humblit." "Na," sayes Mr Crag, "mok the servant of God as thow will, God will nocht be mocked; bot mak the find it in ernes when thow salbe humblit af the hiche hors of thy pryde." Quhilk within a certean of yeirs thereafter (1598) cam to pas, when James Dowglas ran him af his hors with a spear, and slew him; and his carcas cast in an open Kirke beyde, or it was buried was fund eattin with the dogs and swyne. Mr Crag vtherwayes an excellent precher, had dischargit a fathfull dewtie at court in all his ministerie, bot heirin grevit ws all to the verie hart.



Bervik, acquainted me with the mater, and send me the forme of the Band, with information of all proceedings. Wharupon, with grait motion and greiff of mynd, I peunit this Letter following and send in, togidder with a Letter in Latine, and the Controuerfies gathered to a few conclufiones confirmed with manifauld reafones and places of Scripture, directed to the Archbifchopes meache and graitteft affociat, Mr Alexander Home, Minifter of Dumbar, prouoking him to anfwer giff he could, or giff nocht to bid his ordinar the Archbifchope do it himfelff. Bot I haid nather anfwer of the an nor vther, and the guid breithring war therby mikle confortid and incuragit.

*A iust Copie of that quhilk the fufcryving Minifters firft and laft did fufcryve.*

WE the benefited men, Minifters, Reiddars, Maifters of Scholles and Collages, vnderfufcryving, testifies and fathfullie promifes be thir our hand wreittes, our humble and dewtifull fubmiffion and fidelitie to our Soueraun Lord the Kings Ma<sup>tie</sup>; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the fam we fall schaw our obedience to our ordinar Bifchope or Commiffionar apointed, or to be apointed, be his Ma<sup>tie</sup>, to haue the exerceife of the spirituall iurisdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premisses, our benefices, stipends, and leivings to vac, ipso facto, and qualesiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all poinets.

To the Breithring of the Ministerie of Scotland, wha hes latlie fufcryuit  
to the Popilh Supremacie of the King, and ambitius tyrannie of  
the Bifchops ower thair Brithring,

J. M. wilhethe vnfeizit repentance.

THIR is strange newes latlie reported vnto ws (my breithring) that yie fould haiff altogidder without streakes yeildit to the aduerfarie, and nocht onlie be word consentit, bot also be the fufcription of your hands confirmed, that horrible boundage and iklaerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this present intolerable tyrannie of the fals Bifchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerfar of Chryfts kingdome, hes bein wrought be the meanes ather of malice and hatred againft the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I know that of thaim that wer Sathans instruments be feir and flatterie to bring yow to fo feirfull a fall and greiws iklander, sum be new Julians, who altho they confes they know the treuthe of the finceare religion of Chryft, yit for malice and hatred conceavit againft it and the minifters therof, they haid rather bein of the Turks fathe then of the fathe of Minifters. And therfor following the fat steps of Julian, they perfecut the fam malitiuflie, taking the leivings from the minifters, cafting thaim in preffone, baniffing thaim the Countrey, owerthrowing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and fword, perfew the faming, giff force and powar anfwerit to thair incenfit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophecie against King Jeroboams new forgit relligion, be serving to the quhilk his ambition and gluttonie was meanteined, he ceassit nocht till invent treasone, sedition and all sort of lies against tham, and mak the King to banithe, imprissone and persecut tham with all kynd of rigour;—mair auaritus and war myndit againt Gods childring then Balaam the fals prophet, cursing and devyting all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furneting to Balak wicked and deuil-like counfall to intyfe tham to defection from the trew worshipping, and sa to sin against God, to mak the fyre of his wrathe to kindle against tham;—and, finalie, mair rathe and void of guid conscience in maters of Relligion, then was Vrias the preist, wha thought idolatrus King Ahaz command a warrand guid aneuche for him to displace the altar of the Lord, and sett in the room therof an new dressit according to the form of the Altar of Damascus. Sum, wars nor the godles Atheist Machiauel, wha careing in thair sleives maist cunning court craft, makes na thing of God, Chryst and Relligion, with the Ministers therof, bot pages and slaves to serue to thair turnes: For if they may mak for thair course, and sic an esteat of government as they wald haiff, O then they will speak weill, and graittie esteim of tham; bot if they can do na thing for thair purpose, or can nocht suffer thair wicked attempts, or will nocht change and alter opiniones when they will,—then can they nocht be sufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar seditius, proude and treasonable, and therfor man till exyll, banishment, preasone and skaffauld. To these Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And last, mair ethnik nor Numa Pampilius, esteiming Relligion and worshipping of God bot a superstitius terrour to the conscience of peiple to hauld tham in awe and vnder obedience. This I say, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themselves, and whafe portion salbe with the forenamed workers of iniquitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull sinnes, in sa far as yie haiff consented thervnto be word and wryt; wharas yie sould rather haiff obeyit the Word of God, commanding be his prophet—“ Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be effrayit of tham, bot sanctesie the Lord of Hostes, and let him be your dreid: Surlie he sould haiff bein vnto yow as a sanctuarie, and vnto tham a stumbling blok, and a rok to fall vpon.”\* Gladlie wald I purge you, my breithring, of this first mean of malice and hatred against the treuthe and the meanteinars tharof. And alas! that anie occasioun sould ever haiff bein offerit ames to think this of anie of that number. But what sall I say when I heir that sum of yow hes nocht onlie subscryvit yourselues, bot also, lyk desperat pest folks, destitut of Chriflian charitie, travelles to seduce and infect sic as ar haill and wald keipe the right way, and betrayes the constancie of the best be delatting of tham to the Persecutor; and that nocht onlie be telling the treuthe, bot be trattelles, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to suffer extremitie in thair bodies. Alas for sorow! whar is the fructs of that doctrine of Loue and Charitie quhilk hes foundit sa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! these ar rather the marks of bludie bureaus and crewall buchars of Sathan, the lier and murderar, then of the disciples of Chryst; the takens of Turks, Paganes and Papists, then of Chrifian peiple, to let be pretchours and instructors of vthers. Wo is me for yow, vnles thir things be repented in tyme. Behauld what it is to flyde bot a litle from the treuthe, and mak a schisme in opinion from the brethering. When Sathan getts ans entres, to mak vntreuthe and falthode sein to be born withall and yeildit vnto bot a

\* Isa'ah, viii.

lytle, he gaes fordwart incontinent and begets in the hart a hatred and malice against the treuthe and professioun therof. Bewar, bewar, my breithring, mark Sathans craftie deallings, cast out with him and resist him in tyme, lest he gett the vantage and preueall, and mak the last wars nor the first; "For if we sin willinglie efter we haiff receavit the knowlege of the treuthe, ther remeanes na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduersaries."\*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I knaw sum will say, I knaw na better, and vnderstnd neuer throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a schamfull thing to be hard tellit in your awin cuntry, and abroad in other nationes, that yie, wha hes bein brought vpe in sa notablie constitut<sup>a</sup> Kirk this twentie sax yeirs, in quhilk sum of yow also hes bein pastors and teachers nocht mikle les, and all hes born function and charge, nocht onlie in pretching of the Word, but in discharging of that vther als necessar point of your ministerie, in rewling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to say that yie ar yit ignorant of the ecclesiastical iurisdiction and spirituall authoritie of the kingdom of Chryst, and whow it differs from the temporall, bodelie, and ciuill polecie; what is the part and dewtie of the Christian magistrat in the Kirk; and, namlie, whither he aught to be maid a new Pape, to vse tyrannie ower the Kirk, and conscience of men of the ecclesiastical functiones, and gif that Satanical presumption and pryde of fals bishopes may be tolerat in the Kirk of Jesus Chryst, quhilk from the dayes of Constantin, be whase mair zealus affection, than considerat wisdome, they gat warldlie ritches and honour, hes infected the Kirk, nocht onlie with all kynd of vyces against the second Table, but also hes rent and deuydit the faming, with sects, schismes heresies, and dissentiones, be thair ambitius debates, euer stryving for steat, wha might be hiest and graitest. Efter that ames that command and law of equalitie giften be Chryst was transgressed and violat, they neuer ceasit vnto the tyme they haid hoised vpe that Man of Sin into the thron and room of that onlie supream rewar and head, the Lord Jesus; for Bishopes wald be Archbishopes, and they Metropolitanes, and they Patriarches, and sa Papes. Yie convein it yourselues in Generall and Provinciaill Assemblies, and in Presbyteries, to the quhilk yeirle, half yeirle, and onklie, yie resorted as ordinar members and charge bearers within the sam, and yit can nocht tell what ground, warrant, or authoritie yie did the sam vpon, as tho yie fould planlie say, yie did it nocht in fathe; and sa so often yie sinned and abbusit those holy conventionnes of the Kirk of Chryst.

To your grait repruff, I man call to mynd the notable occasiones of attaining to solid knowlege in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, sa of your faules, as God mot loue myne. Forby and attour your privat studies in reiding of the Scriptures, and sa monie lerned mens wrytings on thir pointes, aggreing all in effect in maist sweit harmonie, (wharinto, gif yie haid bein als diligentlie occupied as God gaiff tyme and occasioun, yie neidit nocht to alleage ignorance for an excuse), whow war thir heads handlit publiclie in the Assemblies? Was nocht the Generall Assemblie, be the space of sax or seavin yeirs, almaist haillelie occupied in thir questiones? War nocht the ministers, in all the quarters of the cuntry, earnestlie exhorted, and, be publict authoritie, commandit to cears and seik the Scriptures diligentlie, and all kynd of wryttes, auld and new, for finding furthe of the solide and vndoutted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklie exerceises and Provinciaill

\* Hebrews, x.



Assemblies, from the quihlks men, weill instructed with reafones and iudgment of the rest, war fend, from tyme to tyme, to the General Assemblies, whar, bathe be privat and opin reafoning, the opinione and sentence of all men war examined and tryed, throw euerie head of the discipline of the Kirk; and efter lang and often reafoning, all put in votting, and be haill and vniform content and agriement of the haill Kirk, in a General Assemblée, concludit, and digested in conclusion, and inregistrat in the Books of the said Assemblée, and extract thereof ordeanit to be giffen to euerie Presbyterie throuhout the Realm, whidder giff this, ioyned with the continuall practife of the selff sam discipline, these diuers yeirs by past, may mak ws inexcusable befor God, his Kirk, and Angelles, the verie blind warld may iudge.

Alas! deir breithring, ye may weill, for a schort tyme, think yow in guid esteat that lerned nocht, because, as yie think, with les prik of conscience, and danger of bodies and geire, yie may pas ower thir euil days: But O, fulithnes! put the cais, yie might put af in this maner manie thowfsand yeirs, ans fall com the day when yie fall be forcit to compeir before that grait iudge, and giff an accompt of the discharging of that maist hie calling, when a compt falbe cravit of all the ydle houres, words, and doings that yie haiff spent. Sall yie nocht be then eschamit of that wherinto now yie tak pleafour? Sall nocht this fillie ease be turned in sorowfull wanrest? Sall ignorance then be an excuse befor him wha fall schaw himself from heavin, with the angels of his might, in flambing fyre, to tak vengeance on tham that has nocht knawn him, namelie on sic as hes neglected and dyspyst sa manie guid occasiones of knowlage ministrat vnto tham? What fall the flatterie and authoritie of your King and Bischop then avail? Na thing, bot to be partakers of iudgment as of fine, except repentance intervein.

Oh! my breithring, yie ar farder in the mist with this ignorance then yie suppose. For what hope fall Sathan haiff now (of whafe force, craft, and bislines, yie sa oftentymes warn your heirars,) to mak yow to yeild in the verie pointcs of the doctrine of Saluation, seing he hes fund yow sa easie to be overcom in the cais of the discipline, wharof yie haiff na les sure warrand and ground refering to the mater in the Word of God, if yow haid lust to haiff lerned? What incuragment fall it be to the Papists, that hes nocht bein negligent in lerning the vntreuthe, and studeing controuersies in thair seminaries, and wha now daylie prouokes ws to the combat, when they sie but a lytle threatning of the Prince, nocht of lyff, bot leving, and a small piece of flattarie of a fals bischope, is able to shak yow from your grounds, and mak yow to fall for leak of knowlage; yea, to suffer the wall and blokhouffes of your discipline to be demolished and doung down, thinking (as indeid they may) it wilbe easie to mak the braiche, and win the hault and citie of your doctrine and Kirk? Sall they nocht, I say, haiff guid cause to hope weill of the victorie and conqueist? Sall they nocht haiff reafone till affirme that quhilk they haiff sa often spoken and wryttin, That the ministers of Scotland is bot a fort of ignorant and feible beasts, nather dow abyde reafoning nor thretning. My breithring, the Deuill hes maid a grait brak amangs yow, and with small forces, and few strakes, gottin a grait victorie ouer yow; and yit yie will find that he will nocht content nor stay ther, but as a victor puft vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your saluation, extreamlie indangerit now, when fame is lost and gone, I man apply vnto yow an extream and harde remead, to pluk yow if possible out of the clauces of Sathan; to wit, that feirfull commination of the Apostle to the Hebrews, "It is impossible that they quhilk war annes lightned, and haiff tasted of the heavinlie gift, and war maid partakers of the Holie Ghost, and hathe teasted of the guid Word of God, and of the power of the warld to come, if they fall away, falbe renewit againe be repentance: seing they crucife again to thamselues the Sone of God, and makes a mok of him. The erthe, quhilk drinks vpe the rean that comes vpon it, and brings furthe herbes



meit for tham be whome it is drefsit, receanes a blessing of God. Bot that quhilk bears thornes and breires is reprobat, and neir cursing; the end wharof is to be brunt.\* Yit breithring weilbelouit, we are persuadit of better things, and meit for saluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reate from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie haue to com befor the godlie and fathful breithring of the countrey, when it fall pleise God to delyver his awin Kirk, and restore it again to the former or better esteat? or rather, What a conscience and mynd fall yie haiff, when yie remember, reid or heir that wa pronounced be Chryst vpon tham be whome sklander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wounted with this fact of yours, and that nocht without grait cause. For, als lang as the hail ministerie stude constant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Denill entres within the walles of Jerusalem to spoill and destroy all the guid and constant citicens therof, wha will nocht desyll thamselues, bow thair knies to Baall, and eat swynes fleche with yow. What will yie think when yie com to that vers of the 50th Psalm: "Vnto the wicked this sayes God, What hes thow to do to declar my ordonnances, that thow souldest tak my covenant in thy mouth? seing thow hates discipline, and hes casten my Words behind thie." Wald to God yie sould be sa moued thereby as was the lerned Origin, wha, efter he haid sein inducit, throw weaknes, to sacrifice to Idols, thereafter coming vnto the Kirk to preache, casting vpe the buik, he fell, be Gods providence, on the sam place of the Psalm, and bursting out in teares befor the peiple, he maid a maist dolorus and bitter lamentation and invection against himself, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure conscience fall that sentence of Chryst be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie knaw, that whosoeuer heires the Word of God and does it nocht, namlie in the tyme of tryall, schawes nocht that he is solidlie groundit in the sam, denyes Chryst, as he himself teaches in the 7th of Matthew, vtherwayes, "Manie fall com vnto him on that day, and say, Lord, did we nocht prophecie in thy name? Did we nocht work miracles and cast out denilles?" Bot he will answer, "I knaw yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that sum of yow, your unhappie complices and counsellours in this course, thinks and will say, What neids all this ado? Why ar yie sa hat in threatning? the mater is nocht of sa grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teache yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the consequents that infewes on your fact. For first, be the approving of that Act of Parliament anent the Kings supremacie in all causes ecclesiasticall as ciuill, and na appellation to be maid from him, yie haiff nocht onlie sett vpe a new Pape, and sa become trators to Chryst, and condiscendit to the cheiff error of Papistrie, wherypon all the rest dependes; quhilk, giff it be nocht to deny and refuse Chryst, I knaw nocht what it is sa to do. Bot farder, ye haiff in sa doing granted mair to the King then euer the Papes of Rome peaceblie obtained, whow tyrannullie and ambitinlie soeuer they fought the sam; for the Comfalles of Constance and Basil decreit in the Papes face, and be infinit argumentes of reafone and scripture evicted, that it was nocht onlie a veritie bot a point of fathe, The Councill to be aboue the Pape, and appellationes to be maist lawfull from the Pape to the Councill. And sa from the Pape ther was ener appellationes to the Councells, rewlit be the Word of God and his Spreit, wherin the trew Bischopes and Pastors, and Doctors of the Kirk satt as Chrysts officers, to iudge and discern on maters ecclesiasticall, according

\* Hebrews, vi.

to the Word of God. In the quhilk the best Christian Emperours that euer war, Conflantin and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humbly to be governed and rewled with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewell ower it, knowing the Lord Jesus Chryft was onlie King and Emperour thair. Bot yie haiff subfcriyvit, that whosoeuer, in anie maters ecclesiasticall, declynes the King and Counfals iudgment, falbe reput and punished as a tratour. What I pray yow gif thefe profett Papifles and Jefuiftes that flockes ham out of France, Spean, and Italie, and finds graitte favour and credit in Court, then all the Ministers, what if they fall challenge yow for the Doctrine of Iustification, frie will, reall presence, and the rest of the heids of religion, for thefe, as chieff maters ecclesiasticall, fall the King and his Counfall be iudge to yow, and na appellation be maid vnder the pean of treaffone? What fall then, I pray yow, becom of religion and the professours therof? fall they nocht be ather forced to deny Chryft, or maid to difput with the torments apointed for trators? and syne this for a klok to be caften ower it, It is nocht for religion, but for hie treaffone that sic ar fa handlit. Do yie nocht heir espy the craft of the crewall feind, wha dar nocht, in this age of knowlage and light of the gofpell, oppon himself againft the treuthe, as the Serybes and Pharifies durst not gainstand the doctrine of Chryft, bot feiks, vnder pretence of Lawes, and klok of iustice, to mak the godlie and trew professours and preachours to be schamfull spectacles, that therby men may be eschamit of the veritie of the Euangell; euen as Chryft was put to deathe vnder the nam of fedition and treaffone.

Secondlie, yie haiff taken away, be your subfcriptiones, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamfelves in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effears, bot in the nam and authoritie of Jesus Chryft, King of Kings, Lord of Lords, the onlie Soveran rewlar and commander within the Kirk, quhilk is his kingdome spirituall, and nocht of this world, till intreat of things heavinlie and eternall, quhilk directlie concernes the faules and consciences of men: The quhilk powar they haiff of Chryft plaulie in his Letter Will, ioyning a maist comfortable promise againft sic grait difficulties that behouit till aryfe in the difcharge of fa hiche an office. "Whanfoeuer twa or thrie of yow falbe comenit in my nam, I falbe in the mids of yow." Leaning vpon the quhilk powar and promise, the Apostles and Difciples conveined thamfelves findrie tymes efter the refurrection of Chryft, and efter his ascension, to choife ane in the roume of Judas;\* they assemblit the haill congregation to the election of the Diacons;† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot also amang the Gentilles, the Apostles and Eldars assemblit thamfelves in a Generall Counfall at Jerusalem, to determin in the queftion moued about the circumcifion, and fa furthe. For when the command be Chryft is giften ather to the heirars to heir, or the pastors to feid, or the doctors to teatche, or the eldars to govern or rewell, furlye be neceffitie of relation, it man be that he giftes tham also authoritie and powar in his name to convein togidder and with thair flockes for that effect. Sa that be that act of Parliament quhilk difcharges the Affemblies and Conventiones of ecclesiasticall office bearers, is reftroit that friedom quhilk Chryft Jesus hes giften to the officers of his kingdome, to convein for difcharging of the dewties and callings quhilk he hes leyed on tham, to be vfit for his fervice, and faluation of his peiple. And trewlie als weill might they haiff difchargit the conventiones for heiring of the Word and miniftration of the Sacraments, as for the exerceifing of difcipline and government of the Kirk; feing this is na les leyed on the bak of the officiars of Chryfts Kingdom, as a special part of thair dewtie and

\* Acts, i.

† Acts, vi.

charge nor the former, and hes the command and powar giften to vse it na les then the vther, without careing for anie authoritie or command of men. For that quhilk Chryft sa erneshtlie repeates to Piter, quhilk also is commoun to all Pastors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot also be discipline, rewling, and government, as the mater itself declares, the word signifies, and the similitud planlie proues. And what, I pray yow, meines that comand of Chryfts till the Kirk, that is, the ecclesiastlik senat or assemblie of the office bearers, as the lerned expones it, "And if he refuse to heir the Kirk, let him be unto thie as an Ethnic and Publican!" gif the Kirk hes nocht powar and authoritie of iudgment giften to it be Chryft? And that, "I giue yow the keyes of the kingdome of heauine, whatsoeuer yie loufe on erthe salbe lowfit in heavin; and whatsoeuer yie bind on erthe salbe bund in heavin." War thir keyes giften to anie king or magistrat? or flowes the powar therof from humane ordination? And finalie, what ineinethe the Apostle to the Romanes xii. when he so erneshtlie exhortes euerie officiar in the Kirk to discharge thair calling diligentlie? Willes he tham till abyde the commandiment of anie erthlie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to discharge his office in things ciuill and temporall, als frilie hes the pastors, elders, doctores, and deacones of the Kirk powar and authoritie of Jesus Chryft the Redeimer to do thair office in things heavinlie and spirituall. But I purpose nocht, my breithring, to insilt with yow in prouing of maters at this tyme; bot taking things to be sufficientlie tryed and concludit vnto the tyme I heir anie reasons alleagit be yow or anie vther in the contrar, I wald discouer vnto yow the feirfull consequences of this your yeilding, tending to the wrak of Chryfts Kirk and the libertie therof.

It was onlie the Assemblies and Presbyteries, as all that feires God, yea, and the enemies themselves knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, heresies, and schismes; the quhilk now being takin away, vice and wickednes fall owerflow, for wha fall tak ordour therewith?—the Court and bishopes! Als weill as Martin Elwod and Will of Kinnmont with flealling on the Bordours. Herefie, Atheisme, and Papistrie fall brak in, for wha fall resist it?—the bishopes! Put the cais, that sic wha hes fauld God, religion, and heavin for this present warld and the things therof, could haiff the grace to gainstand, the Atheists and Papists, and cheiff meanteiners of Atheisme and Papistrie, wilbe graitter in Court (fra the quhilk the bishopes hes thair powar and authoritie, and can, nor dar do na thing without speciall leine and command therof) nor the beggerlie bishopes and all thair clergie can be. And last, the schismes and controuersies that aries and ar sawin be Sathan salbe na wayes componit nor extinguisht be the brotherlie and humble conventiones in æqualitie, (as the happie experience of fax and twentie year bypast hes proven our Assemblies till haue done,) bot contrarie wayes, be the proude ambition and vanitie of the bishopes, they salbe daylie fosterit, increasit, and augmentit, the prouiff and experience wherof yie may reid efter the first thrie hunder yeirs of Chryfts Kirk, when the perfectiones war endit, and the bishopes began, vnder Christian Emperours, to gett ease, honour, and ritches, and braking the commandiment of Chryft, began till vsurpe lordlie authoritie and preheminance over thair breithring. Fra that tyme, as never of befor, miserablie hes the Kirk been cut and deuydit be controuersies, schismes, and heresies; sa pernitiis hes it bein to ley asyde the Word of God, and right rewles of governing of his Kirk be æqualitie amangs the pastors.

Thridlie, yie haiff consentit and subscriyvit that thir bishopes fall haiff the owerlight and rewling of all the Kirks, according to the powar quhilk they receaue of thair Pape and head. Quhilk office hes na warrand in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice; yea that presumptuous and lordlie authoritie over the rest of ther breithring is plat contrar to the word and commandiment of Chryft; Matth. 10. 19. and 26. 24. 28. and of Luc, 12.



14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell melling with ciuill and warldlie maters, exerceising indicatour in ciuill and criminall causses, loudlie cryes that they war neuer of Chryft, whafe kingdome is nocht of this warld; wha refused to be maid King be the peiple, yea wald nocht fa mikle as deuyd the inheritance amangs breithring, albeit a charitable turn; and all for eschewing of incumbrance in erthlie maters, quhilk might hinder him from the spirituall and heavinlie wark of his Father for the quhilk he was fend. And by and attoure the vnlawfulness of the office quhilk the Scripture and nature of the kingdome of Chryft can nocht bear withall, the persones that presentlie yie haiff subfcriyvit obedience vnto are infamus vyle men, nocht onlie of the bas and curfett fort amangs the peiple, as war the preitts of profan Jeroboam, bot maist dissolut and sklanderus in all thair lyff, be whafe cairfulness in gathering vpe the woll and milk, and cairlesnes in feiding of the floks, and evill exemple in all kynd of vyce, na mervell it is giff innumerable faulles drown in ignorance, perithe in thair finnes, and liue without God or religion.

Therfor, now I beseik yow, my breithring, rightlie to confidder, and deiplye to pondre this mater: Whidder haid it bein better to refuse, and vndertak the displeasure of ane erthlie Prince, wha onlie hes powar ower the body, (and that na mair nather nor it pleases God,) and haiff esteimed all this world but dirt and draff vnder your feit, in respect of his luiff and obedience, wha could haiff given yow again a houndrethe fauld in this lyff, and the lyff eternal to the guid? Or to haiff consentit, and incurrit the hiebe displeasure of Chryft Jesus, the grait Heavinlie King, wha, efter the bodie is flean, may cast bathe it and the faull in the fyre of Hell; and the offence and detestation of all the godlie and fathfull for the schamfull denying of fa guid a maister, betraying of the friedome of his kingdome, sklanderung of his Kirk, and offering occasion to the aduersars to triumphe and be incuragit. Again, I say, for Gods cause, and your awin saluation, enter in deiplye to wey and consider what yie haiff done, that the hynoufnes of the fact may mak yow to abhorre yourselues and be vnseinytlye cast down therfor. For haiff yie nocht be your hand wryt, the seall of your treuthe, bund yourselues, as slaues, to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of sine and impietie? and to a Bischope, O fy! to whom I can nocht giff a vicious epithet mair nor another, and I am sure a thousand wald nocht expres his vyces, as yourselfs, and all the world, is witnes? And that quhilk is warft of all, haiff yie nocht brought the libertie of the spreit, and preatching of the Word of God, the dispensation wharof is concredit vnto yow, in maist abominable thraldome? Sa that yie dar nocht reproue vyce without exception of persones, nor pretche the treuthe frilie, as your God, your buik, and your conscience, teaches yow, and commands. For, dar yie now rebuk the contemners of God and religion, and fathfull ministers therof, the blasphemers of Gods nam and his treuthe; diuellishe dissimulation, yea, open diuelrie, periurie, persecution, tyrannie, crewaltie, oppression, drunkennes, luredome; seruing of God and man; ambition, auarice, flatterie, leing, braking of promise, tricking, taunting, deceauing, profanation of the Word of God, sacrilage, simonie, witchcraft, schamles obscenitie, vilanie, apostasie, and mensuaring of that quhilk the mounthe hes professit, and publictlye spoken and teatched, the hand hes often subfcriyvit with the grait aithe of the Lord maid and interponit therein? seing your new erected paprie, and, namlie your famus Ordinar, the Archbischope, to whom yie haiff bund your obedience, is altogidder festered and overgean with tham.

Now, as to that nam of obedience, quhilk is crauit in a fair and honest maner, to klok a maist filthie and vnhoneft mater, misfer I to wryt anie thing to yow theranent? for can yie vnderstand or teache anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot sin, rebellion, and disobedience, the quhilk is as the sin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teatched King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, trefone, and difobedience, is allowit befor God as dewtifull dewtie, guid obedience, and fervice. And contrar, was nocht Sydrach, Misach, and Abednego caft in the fennace be Nebugeduezar, King of Babylon, for thair difobedience, in nocht falling down to worſchipe his erected image? Was nocht Daniel caft in the den of Lyons for difobedience, becauſe he brak King Darius godles law, in making his prayer thryſe a day toward Jeruſalem, and wald nocht giff ſa mikle as a ſecreit conſent to ſett vpe the King in Gods ſtead? The gard of King Saul difobeyit him, commanding be his awin mounthe, to ſlay the preiſts of the Lord. Sa did his awin ſone, guid Jonathan, and wald nocht bring in Dauid, bot comforted him, and ſet him on his iorney. The Medwyffes; King Pharo; Ifiada and the haill eſteates of Juda; bludie Athalia; Lobna, a citie of the Lenites preiſts; the apoſtat King Amazia; and innumerable ma in holie Scripture, whaſe doings, neuertheles, the Spreit of God commend, and as dew obedience to God and thair ſuperiors, hes left tham inregiſtrat in his Holie Buik to be followit.

In graiteſt humilitie and dewtifull reuerence of that maiſt lawfull authoritie giſſen be God to Kings and Magiſtrats, and yit in eurage and bauldnes of ſpreit, for the glorie of my God and libertie of the Kingdome of Chryſt, defaced alas! and brought vnder vyll ſlauerie be the pernitiuſ flatterers of princes, wha deiſeing tham in thair conceattes, makes tham to tak vnto tham abſolut powar to do what they liſt, and trampe the Kirk of Chryſt vnder fute,—I will tak this propoſition to defend againſt the beſt and maiſt lernit of thair courteours, court biſchopes and miniſters, pronying they diſput be Scripture and guid reaſone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues preſentlie obedience according to his laſt acts of parliament, is trefone againſt Chryſt, and difobedience, yea rebellion to his Word and Command; and therfor whaſoeuer may ſtay and withſtand him be reſuſall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a treator to his Maieſtie, Countrey and Kirk of Chryſt within the ſaming. And leſt yie, my brethring, or anie vther ſould tak this my plean ſchawing of the treuthe in an euill part, the Lord God of heavin is witnes to my conſcience that I mein na contempe or diſdean to his Graces ather perſone or lawfull authoritie, nather does this proceide of anie euill will or deſyre of revenge for anie wrang done to ws; bot the Lord knawes, befor whom we walk, that the ſiches and ſobbes of our dolorus and maiſt affectioned harts toward his weill and amendiment, is with teares powred out daylie for that effect; and whom I know affuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counſallors and courſes he wald rewill in the feir of God, and eſtabliſ the kingdome of Jeſus Chryſt according to his Word. Therfor alas! my brethring, yie haiff vnder the name of obedience deſylit yourſelf with theſe crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the examples of Gods ſervantes in thair feir of his grait Maieſtie and conſtancie in ſtanding in his treuthe and obedience ſtoutlie, nochtwithſtanding danger of lyff, yea terrible torments, may be feirfull iudges ſett befor your conſcience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir ſum of yow lamenting and ſaying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my brethring, weaknes and infirmitie is naturall to fleche, and hes oftentymes maid the childring of God to ſlyde and fall, for ſa did Dauid in adulterie and murdour, Peter in the threifauld denyall of his Maſter, and the zealus Origin of whaſe fall I ſpak befor. Wharfor in that ceas onlie the remeadie incontinent without delay is to be fought; for it is manlie, and of weaknes to fall, bot to ly ſtill and fleipe in ſine without remorse or amendi-

ment, it is the rod of reprobation. It is a thing maist feirfull to deny Chryft. but far mair nocht to confes him constantlie agean vnto the deathe. It is a horrible mater sa to sklander the Kirk of God, bot far mair to continow therein, and nocht to repear and remoue the sam. And therfor I exhort yow, deir brethring, maist erneslie and tenderlie in the bowels of the Lord Iesus, and admonise yow, befor God, his Angelles and haill Kirk, that yie pres with speidie repentance till amend this miserable mis, and repear sa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Daid, that is, with the contrit sprit and broken hart of Daid in that 51 Psalme; yie go afyde with Piter! Yie lamentable! cry out and invey against yourselues with Origine, and mak the streames of your bitter teares delet and washe away that subseription, and the wound of your flesch and found of your sobbes, blaw abrod your repentance for that denyall of Chryft, and thereafter constantlie confes him with Piter vnto the deathe; and that spedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in conclusion, to remoue bathe the publick sklander and wa pronuncit against sic wharby it comes. I sic nocht whow it can be don vtherwayes, then giff yie com bauldly to the King and Lords of Chacker again, and schaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar risin againe; and thair, be publick not and witnes takin, frie yourselues from that subseription, and will the sam to be delet, renuncing and detesting it planlie, and thereafter publickly in your sermons and be your declaration and retractation in wryt presented to the haill Kirk, and fathfull manifest the sam. Let tham do with stipend, benefice, and lyff itself what they list, yie will stik be Chryft, wha knawes what ye haiff neid of, and will pro- uoyde for yow sufficientlie, yie serving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlasting. The quhilk that yie may do, and thereafter constantlie stand vnto the end, I fall erneslie call to God for yow, to assist yow with his strong and almightie spirit for the glorie of his awin name, the reparation of the grait offence and sklander of his Kirk, and your ioyfull receaving again in the number of Chrysts warioures and citiciners of his Kingdome, and Capteanes of his armie, with whome fechtin lawfullie in suffring heir, with him we salbe crownit with immortall glorie in the heavines whar he leives and ringes with his father for euer.

This Letter, with the conclusions and arguments befor mentioned send hame, and going abrod, did mikle confort the constant, and crab the enemie. Twa of our students in Theologie for copeing therof, and sending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertstone, a verie guid brother, now minister of Dondie, and Mr Jhone Caldclenche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we past fouth togidder to Londone. Also an Wilyeam Erde, an extraordinar witnes steired vpe be God; wha being a masone of his craft till he was past twentie yeirs and married, lernit first of his wyff to reid Einglis, and taken with delyt of letters he himself studeit the Latin, Greik, but specialie the Hebrew langage, sa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid befyde, bathe of knowlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited sa that within few yeirs that he was callit and placed



in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinburgh, and is now a notable man for vprightnes and grait larning and reiding. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaishe, keiping of him in clos pressone and putting him till ane effaife, of ernest and deliberat purpose to haiff execut him as a trator, onlie for the fight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the faise wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southe out of Londone, of the departour of Mr James Lawfone ther; wha for giftes and estimation was cheiff amangs the ministerie: For, efter my vncle Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxfurd and Cambridge, and conferrit with the most godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the causes twiched befor of the behauiour of some of his awin flock, wha haid subferyvit a Letter\* calling tham wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heaue disease quhilk resolued in a melancolius dysenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maist lerned and godlie) could be cured, bot efter dyvers monethes seiknes he died, speiking till his vtter houre maist holilie to Gods glorie, and comfortable till all the heirars; bot his deathe; and speitches, quhilk were manie and notable, I leane to tham wha war present. Bot verelie this was a grait los, and disharting amangs ws, and haid vndone diners of ws, giff God by his word and spreit of consolation haid nocht vphaldin ws. His wyff (whom for hir rare and maist sweit giftes of knowlage, deuotion, tender and maist zealus lone towards God, his seruants and all that loued the Lord Iesus Chryst, I can nocht of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak again to that maist godlie and comfortable hous to all the seruands of God, Huttonhall. Bot, as euer persone in that estate, sche kythed the fruiets of trew Christianitie, nocht

\* The copie of this Letter is amangs my seoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sic a housband, in fasting, prayer, meditation and exerceise of the warks of mercie and loue, instructing the ignorant, sweitlie admonishing the offendars, conforting the afflicted, visiting the seik and diseased in body or mynd, and perseuering in prayer with tham vnto the end: sa that hir refreshings and pastyme was to tak peanes in these exerceises. Thus sche leived in Edinbruche sevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and missing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquaintance and confort in Chryst from the deathe of hir housband to hir lyves end.

My wyff was at the sam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, sche doolit and bursted sa, I being in Newcastle with the Lords, that they war all in grait fear sche sould haiff parted with her birthe. Amangs whom a godlie suddart, named Francis Goodwin, conforting hir, sayes, "Tak heid what yow do, Mistres Meluin, that yow becom nocht an vnnaturall murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow knaw nocht if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Iosephe, I callit Ephraim, because God haid maid me fruietfull in a strange land; praying God of his grace, nocht regarding my finnes and vnthankfulnes, to mak anie mean instrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocht in thair powar to haiff vsed hir sa cairfullie, lowinglie, tenderlie, and diligatlie; and namlie, I war maist ingrat if I sould forget my guid, godlie, and maist courteous Lady, my Lady Wedringhton, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocht liulie, maid hast to the fyre, and thrusting in her cursnar, brunt it, and helde to his naisthrilles, wherby he quicened and kythed signes of lyff. This I sa particularlie sett down, partlie till extoll the cair and prouidence of God towards me, and partlie to moue the chyld to sett himselff to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and fast for all thir causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie becaufe they perceavit that thair lying neir the Border indangerit thair frinds, and partlie at the desyre of hir Maiestie, past south, and efter they haid remanit about a monethe in Northwiche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young sone, and haiff him in plege till my retourning, wha lykwayes, with our vther maist cairfull and lowing frinds in Chryft, maid guid provision for our voyage. Mr Walter Balcanquall cam down from Londone, and sending for his Wyff, went in company with ws. We war in number about twoll persones passingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait fascherie and seiknes, war put in in Timmouthe, whar we ley fax dayes, and again lanching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle comforted.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domestie. Our tentationes then war verie grait, for be Ambassatour efter Ambassatour send to hir Maiestie, first we war callit a grait flope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaist dispear; bot syne it was ernesltie futed that we fould be put out of Eingland, and manie promises maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws ueirar and ueirar vn-to him, and making ws knaw that he was to wourk that wark himself for his awin glorie. And therfor, first in the simmer he send a Pest, quhilk past throw the principall Townes, and raget till almaist vtter vastation in the Townes of Edinbruche, St. Andros, St. Jhonstoun, and Dondie, in sic fort that the comoun clamer of the peiple was against the Court. With this sic vtragus tyrannie was vfit be Arran and his licentius, proude, impudent Lady, that all esteates mislykit and weiried at the sam. Thus God prepared the peiple at hame that simmer; and at the heruest, togidder with the raging pestilence increffing mair and mair, namlie in Edinbruche, the Lord send sic tempest of wather and rean, that all began to cry, the Lords hand wald nocht stey vnto the tyme the ministers of God and noble men war brought hame againe. The quhilk



when our frinds perceavit, they maid ws aduertifment, bot the difficultatie was in purchaffing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht fuffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the flauchtar of the Lord Ruffell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excufes could be maid, crabit fa the Quein that fche licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And fa efter a verie ernest exerceife of humiliation, keipit be our hail companie at Weftminfter, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maiftir of Glames, and thair companies, pafte from Londone, and with thame my Vncle Mr Andro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and thofe that war at Bervik cam to tham; and as they enterit in the countrey, ther reforted vnto tham without deley the hail Bordours eft and waft, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the firft day of Nouember, and ther camped to the number of ten thowfand horfmen. In this mean tyme, proclamationes with all diligence was fend athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff fa refolut and weill hartet to fecht in the quarrell as our men war. Sa, to be fchort, on the morn foone be brak of day they vnbesett the town, and with grait quietnes and vnrefiftable courage miniftred be God, fcaled and clam ower the walles. A lytle refiftance was maid be Captean James and Coronell Stewart be the fpace of twa houres, bot feing the courage of the vther they fchrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the reft, viz. Montrofe, Crafurd, Glencarn, Aroll, and Colonell Steward reteired to the Caftell, whar the King was; but our folks perfuing hatlie, cam all to the Caftell hill, and clos vnder forefmoat of the blokhous planted thair ftanddars and campe.

The King perceaving that he was nocht able to keipe the caftell, and knowing that the peuples affection was towards thefe noble men and minifters, refolved to Parliament, and fend furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, firft, That his lyff, honour, and eftat might be preferuit: Secondlie, That the liues of Montrofe, Crafurd, and Coronell Steward fould be fparit: Thridlie, That all maters fould be tranfacted peacablie. And

vpon these conditiones offerit himselff to be governed be thair advys and counfall in tyme coming.

The noble men answered to the Kings messangers, That for the first, the God of Heavin knew that they haid neuer anie vther intention then to preferue his Maiesties persone, esteat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had sa creuallie opprest the Kirk and Comoun weill, and haid exponed to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw thamselfes fathfull and obedient subiects, as they haid done of befor; exposing thamselfes to the violence of sic as befor tyme faught with his mother againtt him with displyed baner, to depryue him of his esteat and honour, wha nocht-withstanding haid bein of leat, at least thair succellours in that cause, admitted o the handling of all his effeares.

As to the second, seing the persones befor named, whase liues war desyrit to be sparit, haid troublet the haille countrey, and bein instrumens of sic confusion as the lyk haid nocht bein hard nor sein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then seik the meanes wharby they might be put in the hands of Justice, to be vsed as they haid demerit.

As to the thride, they thamselfes declarit to the King, that they maid humble supplication to his Hienes, that he himselff sould tak ordour and sie all things to pas, and be wrought pacible in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promised all ayde and assistance: protesting that they approached nocht to his Maiestie in armes, and with sic companies, bot be constraint for saueing of thair lyues and leivings from the tyrannie of sic as sought thair ruine and wtter wrak.

The Kings Messingers being departed, the noble men send in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King sould giff his consent to reform the corruptionnes and abbusse that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbusit his authoritie; and therfor he wald allow as lawfull and guid service thair proceedings in seiking the said reformation, and for that cause that his Maiestie wald subscriue the schort declaration quhilk they haid formed of thair cause; and that for thair graitter assurance, that the straihtes and Castells quhilk the troublers of the esteat haid in thair handes sould be delyuered vnto tham, to be keipit be sic as the Esteattes of the

Realme thought meit.—Secondlie, that the said troublers of the Esteat fould be giffen in thair keiping, to be presented to Justice; and—Last, that the Kings Gard might be changit, and an vther chosin of fathfull, modest and sobre men, vnder sic a Captean and Commander as the noble men fould nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbartan; the Lard of Cowdounknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in fawour, and granted tham what they wald ask for ther particular. Bot concerning the maters of the Kirk, that twichted his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie earnest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whase hart it was a continowall grieff that he could nocht get concurrence), ther was lytle or finall cear amangs tham therof, for all the woves and fair promises maid to God and his servants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust iudgment, bot be mair feirfull nor the first; partlie because he estimed the Kirk to be the cheiff cause of his controlment in his proceedings first and last, the discipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes resorting thither, the portes of the town war cloist vpon tham be the Provest for the tyme, the Lard of Pitfirren, alleaging he haid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteous iudge, convenit sa monie as might in the fields, and conforting themselves mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the halding out of his servantes from keiping his assemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hous hight, wither be a me-



lancolius dispear casting himself, or be the violence of vnkynnd ghefts ludgit within, God knawes, for being taken vpe his speitehe was nocht sa sensible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furifday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioying in the foueran guidnes and mercie of our God, and resorting togidder to fleir ws vpe mutuale to thankfulnes ; sa with all convenient diligence we maid for the iorney\* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Psalme, with manie ma, but namlie at our coming to Anwik on the second Sabathe of our iorney. Ther we rested, and war called to dimer be S<sup>r</sup> Jhone Foster, Lord Warden, wha, at mides of dimer, began bathe to glorifie God in recompting what he haid wrought already, and to prophesie concerning the stay of foull wather and of the pestilence, whowfome all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to heir the mouthe of a wardlie euill man sa opened to speak out the wounderfull warkes and prafes of God, wrought for ws. We war in companie a nine or ten horses, and fand him the gratius God of the land in retourning, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Hintonhall, in companie with the relict of Mr James Lawfone, guid, sweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquenchnable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might rease ws in anie grait hope of prouision or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retourning, loking for all guid and comfortable, we fund na thing les.

For first, ryding from Hadington to Sneton, reposing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graitteft danger of coll pittes and finks, the darknes was sa grait, that our gyd knew nocht whar

\* My indiuiduus comes sen syne, and maist sure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa ef befor com from the Rotchell to London to ws.

he was, nor whow to gyde, ſa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compafed the erthe, and died in a draw well at his awin dur. When we haid ſpent a guid part of the night, at laſt ane of our hors rafhied on his nes vpon a geuill of a hous, bot wither it was hous, or ſtak, or heuchie, we knew nocht, nather ſaw hors or man, na nocht our awin finger end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat ſum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to ſchaw ws the way, with grait faſcherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haſt, and coming to Leftarik, diſtuned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait ſtreit of Edinbruche to the Waſt Port, in all the quhilk way we ſaw nocht thrie perſones, ſa that I miſkend Edinbruche, and almoſt forgot that euer I haid ſein ſic a town. About evein we cam to Lithgow, to a number of heauie and greived breither, and a miſerable vyll preſone, the lyk wharof I was neuer in all my dayes.

The occaſion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that becauſe the King haid ſett himſelf diſpytfullie againſt the Kirk, and theſe in ſpeciall wha haid bein with the Lords, nanlie my vncle Mr Andro, wha haid bein verie quik and plean with the King diners dayes. And as for the noble men, they requyred that, firſt, they might be ſattelit in thair rounes, and ſyne wald do aneuche; bot it was tauld them, that that wald bathe weaken and ſcham thaim and thair cauſe with God and man. Yit in effect the guid breithring war left and deſerted be thaim, and behoued to bear thair reproches that wald do na thing for Chryſt. But by this, a heavier cauſe of greiff was giſſen be a bitter invention that Mr Crag maid againſt ws befor the King and haill Lords of Parliament, ſteired vpe, as he alleadgit, be a ſermont that James Giplone haid maid, in the pulpit of Edinbruche, againſt the ſubſcryving miniſters, of whom Mr Crag was the cheiff, ſa that ther was the ſeid of a feirfull ſchifine, giſſ God, be the meanes of patient and wyſe breithring, haid nocht born down the ſaming at the nixt Aſſembly. Togidder with this, the thrang of the town was ſa grait, that we haid na comfort of meat, drink, or ludging, bot ſa euill and miſerable, and therwith ſa extrem deir, that we war rather brought from wealthe, eaſe and libertie, and caſt in a wretched foull preſſone, nor from exyll till our natieue countrey. Yit the conſcience of our cauſe and ſervice of Chryſt vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furnesit be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was constreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former feit, to my grait los.

Efter diuers hatt, rouche, and maist scharpe reasonings, haid betwix the King and my vncle Mr Andro, in end the King desyrit ws to giff in in wrait what we haid to say againsit his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduerfiones following :

*Animaduerfions of offences conceaued vpon the Actes of Parliament maid in the yeir 1584, in the monethe of May, presented be the Commissioners of the Kirk to the Kings Maiestie at the Parliament of Linlithgow in December, 1585.*

IN the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the sam, bot the libertie of preatching and ministratioun of sacraments, seing the powar of binding and lowsing, quhilk is called the powar of the Keyes of the kingdom of heavin, consistes nocht onlie in these poinets, bot also in iudgment, iurisdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronounced againsit the disobedient be thaim that ar office bearers within the sam : And sa the haill discipline is left out. And this act restrictees the libertie granted be vther Actes of Parliament of befor concerning discipline and correction of maners, quhilk war establisshid be a law in the first yeir of your Maiesties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie pleases.

As concerning the Second Act, the narration therof apeires to be iklanders againsit sum of the ministerie, quhilk we wald wis to be reformed, or wther wayes conceaued, except the treuthe therof war verified. And, as to the substance of the act itself, it attributes vnto your Maiestie a souerane powar of iudgment, nocht onlie vpon the persones of all your subiects, but also in all maters, wherin they, or anie of them salbe apprehendit, summoned, or chargit, &c. Quhilk appeirs to be verie strange, the lyk wharof we heir nocht to haiff bein practisid in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the persones of men ar subiect to your Maiestie and ciuill iudges, when they offend againsit your lawes, yit in maters mere ecclesiasticall, and concerning conscience, na christian prince can iustlie clame, nor euer clomit, to himself sic powar to iudge, seing the prince in that behalf is bot a member of the Kirk, and Iesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, "Imperator bonus intra ecclesiam non supra ecclesiam est." And to confound the Jurisdictiones ciuill and ecclesiasticall is that thing wherin all men of guid iudgment haiff iustlie fund fault with the Pape of Rome, wha clamed to himself the powar of bothe the swords, quhilk is als grait a fault to a ciuill magiftrat till acclam or vsurpe, and specialie to iudge vpon the doctrine, er-



rours, and heresies, he nocht being placed in ecclesiasticall function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obſcure, bot yit the effect therof to tend to this, That nane deſyre alteration of the form or cuſtome of the conveying of the Eſteats in Parliament as ſum hes ſought the ſam to be innovat. Sir, we vnderſtand that the ancient libertie of the ſaid Thrie Eſteates is louable and ancient; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papiftrie, the eccleſiaſticall eſteat was corrupted, and apointed to be of ſic perſones wha haid na lawfull function in the Kirk of God, and ſpecialie aught nocht to haiff place, religion being reformed within this realme; we mein of Biſchopes, Abbots, and ſic lyk Popiſhe Prelacies, in conſideration that be Actes of Parliament maid of befor, all authoritie and iuriſdiction of the Pape of Rome, and of vthers flowing from him, nocht aggreeable to the Word of God, is abolifhed within this realme. Therfor, we think in our conſcience, and haiff oft ſuted it of your Maieſtie, that nane ſhould vot in Parliament in nam of the eſteat of the Kirk bot they that haiff thair calling of God, and ar conſtitut in eccleſiaſticall office and function according to his Word, and therfor diſcreit Commiſſionars, of the maiſt lernit bathe in the law of God and of the countrey, being of the function of the miniſterie or eldars of the Kirk to repreſent that eſteat, at whaile mouthe the law aught to be requyrit, namlie in eccleſiaſticall maters; and it is nocht the grait reuts er promotion to grait benefices, nor yit the dignitie of kindred or blood, that caries with it all knowlage or iudgment, bot vther men, wha ar coumpted of inferiour rank to the iudgment of the world, may preuall therein. And ther is na inconvenient, that Commiſſionars may be ſend fra the Kirk repreſenting the thrid eſteat, alſweill as from the burrowes, to haiff vott in parliament. Therfor we humble deſyre your Maieſtie to declar the ſaid act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and acquitie and reaſone in this behalf craues.

As concerning the Fourt Act, the tytyle therof is diſcharging all iuriſdictiones and iudgments nocht approued be Parliament, and all aſſemblies and conventionnes without your Maieſties ſpeciall licens and commandiment. And, in the narratiue, it appeires there is a ſklanderus report reaſed vpon the Kirk and office bearers within the ſam, for vſing certean iuriſdictiones nocht approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandſyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the ſaid act diſcharges all iudgments and iuriſdictiones, ſpirituall or temporall, accuſtomed to be vſed thir xxv. yeirs bypaſt, nocht approued be your Hienes and Eſteats in Parliament, with thretning of execution vpon all perſones that vſes or obeyes the ſam, as vſurpers and contemnners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maiſt humble craue your Hienes mynd to be farther declared heirin, for it appeires to ws to be verie ſtrange, and a thing that can nocht ſtand with the libertie granted be Jeſus Chryſt to his Kirk, and thaim that bear function and office within the ſam. And, firſt, as to the Act of King James the Fourt, your Hienes grandſyr, we ſay, that the ſam act appeires pleantie to mein of the ciuill iuriſdiction, quhilk he and his predeceſſours and ſuccceſſours may clam within this realme be thair Royall powar, and nocht of the eccleſiaſticall iuriſdiction; for that law was maid againſt thaim of the Ylles, that vſed the King of Denmarks lawes in ciuill maters; and, in your grandſyrs dayes, ther was an vther eccleſiaſticall iuriſdiction within this realme, efter the maner of Papiftrie, vſed be thaim that war called Kirkmen, vnto the days of reformation of religion, as hes bein vſed continualie ſen that tyme, with quhilk na fault was fund. And it is of treathe that ther is a ſpirituall iuriſdiction granted to the Kirk of God be his Word, (quhilk makes na derogation to the iuriſdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable poſſeſſion and vſe

thir xxiiij. yeirs bypast with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the ecclesiasticall esteat within thir twa yeirs last bypast, nor ener was sen the religion was reformed within this countrey. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Assemblies, and to hauld the sam, and till apoint an ordour, place, and tyme, for conveying of the sam, to treat vpon sic maters as concernes the Kirks esseares, quhilk na wayes impairs your Maiesties ciuill and royal iurisdiction, bot rather fortifies and decore the sam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiestie and Esteates, when anie extraordinar necessitie fall requyre, to call the members and office bearers within the Kirk in few or graitter number, and cause tham be conveyed to resolue vpon sic things as concernes thair esteat, and necessitie of the tyme. And fordar, concerning the Generall Assemblies of the Kirk, ther is an Act in the first yeir of your Hienes reing, ratefing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the last iudgment of maters concerning the Kirk. The sam argument we vse concerning vther assemblies, alsweill particular, and of the Prethyeries, as provincially, be the paritie of reasone and guid grounds of the Word of God, quhilk we offer ws to schaw. Beseikand your Maiestie to reform, or repear and qualasie this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe therby dischargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the ministrie, if they commit anie offence worthie of deprivation, they be depriyvit bathe of thair functiones and reuenues, quhilk they posses for vsing the sam. Bot, to mak exception of persones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalf, nor the lyk iudgment execut vpon tham, we can nocht vnderstand whow that can agrie with reasone and guid lawes, feing we ar able to veresie the maist part of tham in that esteat to be mair sklanderis, and wordy to be depriued bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that sould haiff place ther, we haiff declarit our iudgment of befor. Therfor, this act appeires to mak exception of persones, quhilk can nocht weill stand be the law of God or man. As to the causles of deprivation, it requyres also a conference, quhilk war ower lang now to put in wrait to your Maiestie. Therfor pleise your Hienes also till advys better heirvpon and qualasie the sam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that ministers fall avait vpon thair function and office, and fall vse na vther function, iudgment, or office, that may abstract tham therfra. Giff it be simplie meined, the act is verie guid. Bot, with your Maiesties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurisdiction bathe in ciuill and ecclesiasticall maters, being bot a persone, and mikle les able to discharge, nor a simple minister of a kirk to discharge his cure. And, fordar, feing the sam acte, and vther actes of this Parliament, attributes iurisdiction to Bischopes over manie kirks, and to be iudges in ecclesiasticall causses also, they ar far mair vnmeit to discharge themselues therof nor a simple minister that hes onlie a flock or kirk, and, peradventure, an colleg with him in the sam. And, fordar, in sa far as the ecclesiasticall esteat is an of the Thrie Esteates in Parliament, and as we ar able to proue the office bearers and ministers in the Kirk aught to represent the said esteat, it can nocht weill stand that all iudicators sould be taken from tham, feing it is the supream iudicator in this realme, wherin bathe ciuill and criminall causses ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abstract minifters from thair cure, we think they aucht nocht to mell therwithe bot fa far as they ar called lawfullie by the Prince, and ar able to difcharge the fam.\*

Paſſing ower the reſt of the Actes, as nocht pertaining to the Kirk, till we com to the thretteint, in the quhilk the firſt yeir fruits of all benefices is decernit to be takin to your Hienes vſe and your Gard, na promiſion being maid for the minifters that ſerues whar the benefice lyes; and the firſt yeirs fruits war neuer cravit within prelacies befor this Act. And alſo a grait yeirly taxation is leyd vpon the benefices, as appeires, bathe grait and ſmall, beſydes the thrids. Remedie wald therfor be pronydit be your Maieſtie whow the Kirks may be ſerued ſufficientlie, and the minifters nocht diſappointed of thair ſtipends; for the reuenens of the Kirk ar already fa diminifhed, that altho new impoſitiones be nocht leyd thervpon, it is difficill to keipe anie ordour within the Kirk. quhilk mikle mair ſalbe impoſſible if they be farder diminifhit. And as to the Munks portiones, it wald be a godlie ordinance to your Maieſtie till apoint the ſam, or els a guid part therof, for burſares in Collages, as ſum tyme it was proponit and halfflie grantit.

Sa, paſſing to the Twentie Act: The ſam gifſes commiſſion to Patrik, called Archbiſchope of St Andros, and vther biſchopes, or ſic as your Maieſtie ſhall conſtitut iudges in eccleſiaſtical cauſſes, nocht ſpecifeing of what eſteat they ſould be, eccleſiaſtical or ciuill; and ſiclyk mention is maid of ſum Commiſſionars in the ſaxt act, to quhilk Commiſſionars powar is granted to put ordour to all maters and cauſſes eccleſiaſtical, viſit the kirks and ſtat of the miniſtrie, reform collages, receaue preſentationes, and they onlie gifſ collationnes vpon benefices, and that Commiſſiones ſould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk diuerſe Commiſſiones ar directe with powar to Biſchopes alleanerlie in thair awin perſones, without anie addeſſours or aſſiſtars, and, namlie to the Archbiſchope of St Andros, within his haill diocefe, or to anie his deputies and commiſſionars vnder him; with powar alſo to depoſe minifters, quhilk is nocht contained in the act, and lykwayes to place and diſplace maiſters of Collages, attoure the tennour of the act. Sir, to ſpeak our conſciences planlie concerning this act, we ſuppoſe your Maieſtie be of guid mynde that the ſam ſhall continow na langer nor this preſent Parliament, bot ſhall allutterlie be diſchargit; for ſa it is contained in the act itſelf, in the end therof, in expres termes, wharbe we think your Maieſtie and Eſtates war of mynd it ſould nocht continow when it was firſt maid.

And, indeid, gifſ it ſould continow, manie and grait inconvenients ſould of neceſſitie follow to the Kirk of Jeſus Chryſt and eſteat therof. For, firſt, to deuolue that powar in a manes hand, altho he wer neuer ſa wyſe, lerned, and godlie, to do all things in the Kirk at his awin pleaſure and authoritie, be himſelf allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthe of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it apertaines to the eccleſiaſtical Senat, and nocht to anie a man to do thoſe things. Nather is it a ciuill thing, and to be committed to a ciuill magiſtrat, or to whome they pleiſe, to govern the Houſ of God, quhilk is his Kirk, and can haiff na exemple of anie vn-corrumpt age or perſone. Therfor, we ſuppon your Maieſtie will clam no fordar to the ſam, nor yit ſuffer ſic men to abuſe the Kirk in that fort. And, as to vther iudges to be conſtitut in eccleſiaſtical cauſſes be your Maieſtie, nocht ſpecifeing of what eſteat they ſould be, ciuill or eccleſiaſtik, that is indeid till vſe the powar of bathe the ſwords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar diſcourſe vpon this act, or to declar the qualities of tham

\* Notandum, That Mr Robert Pont penned this Animaduersion, and wald haiff it thus in, by the iudgment of my vncle Mr Andro, myne, and vthers; wha haid bein vpon the Session, and is of opinion yit that ſa is lawfull.



to whom sic commissiounes ar giffen, becaufe we suppose your Maiestie will willinglie reforme and abrogat allutterlie that act.

*Anent the Acts nocht imprented.*

SIR, We find amangs these Acts not imprented, the Act annulling the excommunication of Mr Robert Montgomery, wherein your Maiestie takes authoritie with your Esteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince ener melled with sen the first planting of the religion of Jesus Chryst. To pronounce excommunication vpon impenitent finners, or to absolue tham therfra, or to decern the faming effectuell, or nocht effectuell, can na mair pertaine to prince, or anie ciuill magistrat, nor to preatche the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chryst, our Maister, to the trew office bearers within his Kirk, when, as he said, Dic ecclesie, &c. Therfor, amangs all vther things, we can nocht meruell a lytle wha fould be sa bauld to put in your Maiesties head till vsurpe that powar, or mell therwith, feing, for the lyk fact, Vzzia, the King of Jnda, was sa terrible plagget, and his haill land schaken. God forgiff tham that wald sa ieoperd your Hienes without respect of conscience, or the feir of God. We besek your Maiestie to renok this, and mell na fordar therwith, as a thing nocht pertaining to your office, or anie ciuill magistrat.

There is an vther act amangs the nocht imprented concerning the payment of the ministers stipends, of the quhilk we can speak na thing, becaufe we want the copie of it; besekand your Maiestie to giff commandment to the Clark of Registar that we may haiff, and giff our reasons in againt it giff neid beis.

*The Supplication.*

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giffen our animaduersiones vpon the lait actes of Parliament, May 1584, besekand your Maiestie to bear with our language, if in anie part it be nocht sa perfytted and courtlie as some men wald wis, for we tend onlie vnto the end of these things wherof we war in conference with your Grace, to open tham vpe simplie and planlie; and to speak the treuthe in our conscience, (for it is nocht our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, sa diligentlie as we can, we can nocht think in our iudgment whow the sam can stand as they ar formed, or whow anie interpretation that can be maid thervpone, viles it was to contein contradiction, quhilk is an vncomlie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurelie and ambiginflie, sic contracts and lawes ar to be exponed againt the maker or former thereof, 'quia potuerunt apertius dicere.'" Therfor sawing the honors of your Maiestie and your Esteates, we think it mair comlie to place new, reformed, and plean lawes in ther roun, nor till interpret these quhilk can nocht be weill interpret in anie guid sence. We trust your Maiestie will tak this our simple meining in a good part, and do that quhilk is maist meit according therto. The Lord grant your Maiestie the spirit of trew and vpright iudgment. AMEN.

There is a thing fordar, quhilk in maist humble maner we craue of your Maiestie, that it be provydit be Act of Parliament, That lykas your Hienes is to restore tham of the Nobilitie to thair honours and leivings, sa your Maiestie will restore the Kirk of God, and Ministerie therof, to thair former possesiounes, alswell in discipline as thair leivings, rounes, and offices, fra the quhilk they war

displaced be occasion of the saids actes, or anie thing following therevpon ; and to thair stipends all-  
weill bygean as to cum, feing a grait part therof remeanes as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand becaufe of want of all commoditie, and presented to his Maieftie be ws, the King tuk pean himfelff, be the fpace of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word :

*The Kings Declaration and interpretation of his Actes of Parliament fet furthe.*

Nam eius est explicare, cuius est condere.

THE Firft makes onlie mention of the pretching of the Word and Sacraments, nocht therby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part therof to the actes infewing ; and the maift quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to caufe to be perfyted be a godlie General Affembly of Bifhopes, Minifters, and vther godlie and lerned Imperatore prefidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa parts, an narratiue and a charge. The narratiue hes twa partes : an affirming that fum of your vocation laid appetit fra me, as nocht being thair iudge ordinar. I dout nocht yourfelues will na wayes deny this, fen fum of yourfelues did it, and I dout be yit fkarfe far from it. The vther part makes mention of the treafonable, feditius, and contumelious fpeitches vttered be fum of your calling, in pulpit, againft me and my progenitors. This part lykwayes can nocht weill be denyit, fen it is mair nor eident that it hes bein the maift part of fum minifters exerceis thir four or fyve yeirs past. Allwayes, whowfoone the hail minifters of Scotland fall mend thair maners in this point, the forfaid act falbe refcindet. As to the fecond part of the Act, it conteneis a charge that nan, being fummoned or accused be me, fall declyne my iudgment. in refpect I am declarit and confirmed Judge be the Parliament over all perfones within this realme, in all caufes that they falbe apprehendit or fummoned for ; and in the lyne end it fayeres, that nan fall declyne my iudgment in the premiffes. Now, fay I, and declares, (quhilk declaration falbe als authentik as the Act itfelff,) that I, for my part, fall never, nather my pofteritie, aucht euer cite, fumond, or apprehend, anie pafour or preatchour for maters of doctrine in religion, faluation, herefies, or trew interpretation of the Scripture ; bot according to my firft Act, quhilk confirms the libertie of pretching the Word, miniftration of the Sacraments, I awow the fam to be a mater mere ecclefiafticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer aucht they, I mein my pofteritie, acclame anie powar or iurisdiction in the forfaids.

The Thrid Act is fa reasonable and neceffar, that it neids na declaring nor explication, except onlie this, that my bifhopes, quhilk ar ane of the Thrie Efteates, fall haiff powar, als far as Gods Word and exemple of the primitiue Kirk will permit, and nocht according to that man of fine, his abominable abufes and corrupciones. But I can nocht aneuche wounder whar yie fund that rewll or exemple, ather in Gods Word or anie reformed Kirk, that fum minifters, be commiffion of the refl, aught to be an of the Efteates in Parliament. Weill, God purge your fpirits from ambition and

vtther indecent affectiones for your calling, and giff yow grace to teatche, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I difcharge all iurisdictiones nocht approued in Parliament, and conventionnes without my fpeciall licence. As to the difcharge of iurisdictiones, my meining and declaration is, That they fall ceas whill a fetled polecie and iurisdiction be eftablifhed according to the miffour and lyne of Gods Word. As to difcharge of Affemblies, they ar nocht fimplie difchargit, bot onlie ordanit that they fould be haldin with my fpeciall licence. And furlye, I truſt, that in all reformed Kirks, whar the princes and magiftrates war found in religion, yie fall find that the affemblies of the Kirk was nocht onlie be thair fpeciall licence, bot evin be thair calling, and they thamfelves Prefidents and Moderators of tham. Yie do enill in making yourfelves to be ignorant of your awin act, as to think the narratiue of this act fklanderus and vntrew.

As to the Fyft Act, it exemes the biſhopes onlie for this caufe, for that it ſpeakes onlie of deprivation of biſhopes be Synodall Affemblies, wheras they fould be deprived be Generall. As to the cauſſes of deprivation, they falbe aggreit vpon be the Kirk, and thereafter my act accordingle qualeſiet.

The hindmaift part of my declaration vpon the Thrid Act expones, and with fufficient reaſones prones the Saxt Act to be weill; and beſyd the forſaid Saxt Act, I am affurit na thing repugnant, but iuſtlye aggreing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacies fould be excepted, and ſa fall they be referued in the Act. As to the xx Act, it is indeid bot temporall, and ſen it is maid till indure onlie whill the Parliament, and farder during my will, it may be alſweill callit bak without a parliament as with it. As indeid I mein, efter further conference with ſum of the miniſtrie to tak a ſolide ordour theranents; but in a thing yie miſconſtrue it,—Wharas, yie allege that it giffes authoritie to a perſone to reforme the Kirk, quhilk is nocht, but it apointes euerie biſchope to reform his awin dioceſe; and the Biſchope of St Andros awin declaration apointes ilk biſchope a comſall of his awin dioceſe, ſa as in effect this act ordeanes ilk biſchope with his dioceſe to reforme his awin dioceſe. And as to the commiſſionars nocht eccleſiaſtically ioyned to tham, they ar ioyned to giff thair advyſſes, and nocht to interpone thair authoritie, as yie yourfelves hes haid findrie men mere civilli aſſiſting your Affemblies; and as it wilbe maift neceſſar that ſum men lerned and godlie be yit ſchoſin out for fatteling of the polecie.

As to the Act concerning the excommunication of the Biſchope of Glaſgow, I man firſt dealeat the occaſion ſchortlie, and therypon induce the anſwer and meining. Efter that he haid bein oft cited, ſummoned, and admoniſhed vnder pean of excommunication to demit his benefice, and he, nocht-withſtanding, ſtill poſſeſſing the ſamings, depending vpon me wha gaff it to him. At laſt, ſum of the miniſters, ſpecialie ſum of the Preſbyterie about Edinbruche was called (as oft befor they haid bein for the ſam cauſe,) before the Counſall, and deſyrit to leave af that form of proceeding, whill it war tryed be further conference, wither biſhopes war tolerable in the Kirk of God or nocht. This deſyre was granted and promiſit be the hail miniſters preſent; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk againſt promiſe.\* They being callit for againe, and accused of ther promiſe, they all denyit the knawlage therof; and nocht onlie they, but the hail miniſterie of Scotland, except that onlie man Davidſone that pronounced the ſentence, the hail Kirk then diſavowing, and that onlie man adwowing the deid. Chryſt ſaying, Dic ec-

\* Fides hic penes principem.



clefæ, and a onlie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informality and nullitie of proces, nocht as iudges whidder the excommunication was grundit on guid and iust causses or nocht, but as witnes that it was informalie proceedit agaiñst the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this cuntry. And for approbation of the premisès, the forsaide biſchope ſalbe producit befor the firſt Generall Affemblic that I ſhall apoint, and thervpon the crymes that war leyd to his charge, ſhall ather be peremptorie abſolued or condemned.

Then ſchortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk : I acclame nocht to myſelff to be iudge of doctrine in religion, ſaluation, hereſies, or trew interpretation of Scripture : I allow na Biſchopes according to the traditiones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyranniſe ower his breithring, or to do anie thing of himſelff, but with the advys of his haill diocēſe, or at leaſt with the wyſeſt number of tham to ſerue him for a counſall, and to do na thing him alleane, except the teaching of the Word, miniſtration of the Sacraments, and votting in Parliament and Counſall. Finalie, I ſay his office is, ſolum *επισκοπειν* ad vitam, haiffing therfor ſum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to diſcharge anie iuriſdiction in the Kirk that is conform to Gods Word, nor to diſcharge anie aſſemblies bot onlie thoſe that ſalbe baldin by my licence and counſall. My intention is nocht to mell with excommunication ; nather acclame I to myſelff or my aires, powar in anie thing that is mere eccleſiaſticall and nocht *ἀδιδόγος*, nor with anie thing that Gods Word hes ſimplie deuoluit in the hands of his eccleſiaſticall Kirk. And to conclud, I confeſ and acknowlage Chryſt Jeſus to be head and lawgiffar to the ſam ; and whatſomeuer perſones do attribut to thamſelues as head of the Kirk, and nocht as member to ſuſpend or alter anie thing that the Word of God hes onlie remitted to tham, that man, I ſay, commites maniſeſt ydolatrie, and finnes agaiñst the Father in nocht truſting the words of his Sone ; agaiñst the Sone in nocht obeying him, and taking his place ; agaiñst the Holy Ghoſt, the ſaid halie ſpreit bearing contrarie record to his conſcience.

This mikle for my declaration, promiſed at our laſt conference, ſa far as ſchortnes of tyme could permit. Wharin whatſoener I haiff affirmed, I will offer me to proue be the Word of God, pureſt ancients and moderns neoterics, and be the exemples of the beſt reformed Kirks. And whatſoener is omitted for leak of tyme, I remit firſt to a convention of godlie and lerned men, and nixt till a Generall Affemblic, that be tha meanes a godlie polecie being ſattelit, we may vniſformalie arme our ſelues agaiñst the comoun enemie, whom Sathan els ſeiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament poſting till an end, and all men mikle weiried in a cauld wintar ſa ill eaſed, and finding na aſſiſtance nor confort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the preſent. And ſa, efter exhibition of this Supplication following, the meiting diſſolued.

*The Commiſſioner of the Kirks Supplication, giſſen in efter the reecatt of the former Declaration.*

SIR, Let it pleaſe your Hienes, we haiff ſein and conſidderit your Maieſties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh ws, for your Maiesties iudgment and knowlage. Nochtwithstanding, we wald maist humble craue that in this weghtie cause concerning the establisment of a perfyt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiplic and digestible confidderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiestie, with advys of your Esteats, may establishe a perfyt and fettelit law in Parliament. And, in the mean tyme, or at lest to the nixt Parliament, your Hienes will grant ws libertie and freidome to hauld our ordinarie assemblies, and vse sic discipline as we war in vse of befor thir leat Actes, for government of the ecclesiasticall effeares, concerning the quhilk we salbe at all tymes readie to giff an accompt to God, your Maiestie, and guid Countfall, if we do anie thing besyds our dewtie, or to perturbe the Comoun Wealthie, sa far as lyes in ws. And in this mean tyme, that your Maiestie will grant to restore all Ministers, Maisters of Scholles and Collages to thair rounes and possessions: And speciallie that our breithring, Mr Jhone Howisone and Wilyeam Watstone be delyverit out of warde, and that we be nocht troubleit in the mean tyme; to suspend and stay all execution of the lait maid Actes of Parliament, mentioned sa oft against ws: And that the bischopes vse na thing bot that quhilk they war in vse of befor the making of the forsaids Actes, and perturbe nocht the Kirk nor Assemblies.

1586.—Thatt wintar my vncl spent in Glasgw, being earnestlie intreated to visit that Collage, quhilk was his eldest bern; and I was occupied, first, in transporting of my wyff from the Southe to the Northe, whar hir father was in Montrose. Therefter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage effeares; in getting the leiving and ordour therof restorit and reestablished, quhilk the Bischope haid altered and turned from Theologie to Philosophie, ab equis ad asinos; and be contentius pley betwix Mr Jhone Robertstone, an of the Maisters wha remeaned behind ws, and Mr David Achmoutie, claming again, efter my departing, the tytle and intromission of Oeconomor therof, was pitifullie rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, sa that Edinbruche was frequented again that wintar; and at the entrie of the spring, all the Townes almost desolat befor, repeipled, and St Andros amangs the rest; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciall Assemblie, accustomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our absence; and vnderstanding that I haid bein Moderator at the last Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Assemblie following. The text and purpose wharof, be my vncl's advys, I chusit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being conveyned in the place accustomed verie frequentlie, and the bischope placing himselff hard besyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated first the groundes and poinets of the trew discipline confirming the sam be cleir warrands of Scripture ; therefter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik : Thridlie, was discourfit the mauer of planting and settling with maist profitable, comlie, and comfortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast : Fourtlie, it was deducit and declarit throwout the haill ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and fwalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tyme, bringing in sectes, schisines, heresies, and all kynd of corruption bathe in doctrine and maners : And last, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speitche to him personalie, I recompted to him schortlie his lyff, actiones and proceedings against the Kirk, taking the Assemblie ther to witnes, and his awin conscience befor God, giff he was nocht an euident pruiß and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poifone and venom of auarice and ambition, that fwalling exorbitantlie out of misfour, thretned the wrak and destruction of the haill bodie, in ceas he war nocht tymoußlie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie conuenit ther to play the chirurgian for preserving of the body, namlie seing all meanes of amendiment haid bein lang syne vsed vpon that maist corrupt member and monstuous : And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit questiones and chalenges against me, adding thervnto thretnings that I ould be maid till answer befor his Maiestie for my doctrine offensiue against the King and Actes of his Hienes Parliament, bot sa dastit and strucken with terror and trembling that he could skarse sitt, to let be stand on his feit. Bot the Assemblie, keiping thair ordour, chusit a Moderator, and therefter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to



giff tham grace to byde be that treuthe quhilk haid bein cleirlye and mightelie delyverit to tham out of Gods Words, and to endewour to discharge that dewtie wharto they war fa movinglye exhorted. Therefter enterit in proces with the bischope, wha annes getting out of the Assëmblye, wald na wayes giff his presence therto againe, alleaging prouddie that it apertained to him to iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dasthit in conscience, and terrified with the number of gentilmen conveyned, that, nochtwithstanding his awin citie and his maisters fawour, he feined to feir euerie man he saw. To be schort, the Assëmblye proceeding with all grauitie, leasor, and ordour, in end, for manie notorius crymes, troubling of the Kirk, and present malignant contumacie, pronuncit that sentence of excommunication against him, the weght wharof he felt the farer therefter, that vphaldin a whyll be the authoritie of man, he prouddie repyned against the sam.

A day or twa efter he penned an excommunication, and in a bischoplie manner fend out a boy with ane or twa of his Jakmen, and red the sam in the Kirk, wherby be his archiepiscopall authoritie he excommunicat Mr Andro Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought of, euen amangs the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heauey complent, with a large and schrewdlie penned Appellation, the quhilk I answered at lainthe, as was thought maist neidfull for the tyme; and to the quhilk, because it containes a full declaration of the haill cause and proceeding therin, with the reasons and warrandes therof, I remit the reidar.

The Sabathe following the Bischope wald neids tak courage, and nochtwithstanding his suspending from preching of auld be the Generall Assëmblye, and now excommunication be the Synodall, yit he wald to the pulpit and preatche. But being com to the kirk, and the bell rounge, and he readie to go to pulpit, an comes and telles him, (vpon what mynd I knaw nocht,) that a number of gentilmen, with certean citiciners, war conveyned within the New Collage of purpose to tak him out of the pulpit and hang him. Wharat, calling for his Jakmen and frinds to byde about him, he reafed a grait tumult in the kirk, and for feir could nocht byd in the kirk, but tuk him to the stiple, out of the quhilk, be the bailies, accompanied with all his fauorars and freinds, skarslie could he be drawin to be convoyed saifflye to his awin castell; but being halff against his will ruggit out, and halff borne and careit away, sic as was neirest him all the way war lyk to burst for stink. And it was reported for veritie to me be manie honest men that saw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and freit, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reafed and gaiff out, yea wrot to the King maift fals and malitius sklanders on my vncle and me, alleaging that I haid posted a day or twa befor athort the countrey to cause the gentilmen conveyn against him; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Assenblie, a heavie feat of the Tertian overtuk me, that causit me keipe my hous twa dayes befor that Sabathe, and that sam morning it feased sa on me that I fwined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lard of Lundy haifand a speciall carand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, because he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himselff, the quhilk he wald never haid destroyed, bot if it war possible be all guid meanes win to God.

The King at this mater was graitlie incensed, and knawing that a Generall Assenblie was to be in Edinbruche in the monethe of May following, trauelit maift diligentlie and earnestlie with courteours, officiars, nobilitie, and ministrie, to haiff that sentence anulled, and his bischope restored and relaxed. And with fellon grait bislines, and mikle ado maid at the Assenblie, at last skarslie be a few number of ma vottes, threw out this conclusion, That the Bischope shold be haldin and reput in the sam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, discerning or iudging anie thing of the proceedings, proces, or sentence of the said Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with sound of trumpet was maid thervpon. And thereafter Mr Andro and I called befor the King, and efter admitting to his gratius presence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, because I was feik of the Tertian fever, fend hame to the Collage. And the Bifchope ordeanit, by his preatching in the pulpit, to teatche publick leffones in Latin within the Auld Collage fcholl, and the hail Vniuerfitie commandit to frequent the faming. Sathan mightelie ftryving therby to hauld vpe the banner againft the kingdome of Jefus Chryft.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almoft ruyned wark of the Collage,—the bifchope to his teatching and pretching in pulpit and fchooles, he triumphing, and we almaift deieted,—thus remeained all that fimmer. Yit in the mean tyme vnder grait weaknes, befor the warld, God was working ftrongelie ; wha furnefing fum helthe and courage to me on the ane part, and graitte defyre of knawlage and hallines in the hartes of the hail heirars of the Vniuerfitie, maid our auditorie and fchooles to be frequented againe. I began till allure the auditor [with] a maift pleafand and fruitfull purpofe, to wit, the Hiftorie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff poincts of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryft, everie vther day I teatched the Epiftle to Timothè, intreatting, as I could, of the difcipline, and namlie infifting on the contrauerted queftionnes, bringing in all the Bifchopes reaſones, and refuting tham, and eftabliffing the treuthe to my vttermaift. Thefe difputes, at the defyre of our ftudents, for thair memorie in the efter noone houres, I dytted to tham.

Bot fkantlie haid I bein a monethe thus wayes exerceifed to my grait confort, and haldin in of fum fpunk of lyff in the Collage and caufe of Chryft, when the Deuill deuyfes a diftraction. The Collage haid a Takifman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett tham renewed bot be moyen of Court, drefles him to attend theron ; namlie perceaving the King to be giffen to halkin and hounting, wherin he was expert, he employes his fervice officiouf- lie, fa that he becomes a man of credit, and feing Mr Androes ceas to ftand fa, makes his futt that he fould nocht be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, cauſſes the King to wrait for me to come to him with diligence, and when I haid come twyfe or thryfe na thing was meined to me of that mater be the King, bot onlie be his Maifter Haker. This wayes being diftracted, the Vniuerfitie wanting the profit of Mr Andro.



and the finall thing I could do, alſo ſendes an ernelt ſupplication directed with the Dean of Facultie and a Maifter of euerie Collage to his Maieſtie, ſchawing the grait los of Mr Androes trauelles and larning amangs thaim ; as alſo whow I was diftracted fra my charge, humblie beſeikand his Hienes to releiue Mr Andro from ward, and to reſtore him to his teatching and office in the Collage, quhilk was ſa profitable for the Kirk and Comounweill, and honourable for his Maieſties eſteat and realme. The King, moued with this commiſſion and ſupplication of the Vniuerſitie, promiſes to tak ordour with that mater and ſatiſfie the Vniuerſitie, prouyding the biſchope might be in quyetnes and reuerendlie hard and vſit, wherof Mr Andro making him ſure, he ſould be frie. Whervpon I was directed to Mr Andro, and retourned anſwer, that as he haid euer behauit himſelf befor, ſa he ſould do, troubling na man, bot attending on the diſcharge of his calling. Nochtwithſtanding the moyen of the Maifter Haker preuealed, and maid all our exerceiſes to veak except now and then for a monethe, and coſt me neir a couple of hunder mylles ryding ; till at laſt, about the beginning of Auguſt, I was directed ower to convoy my vncle to his Maieſtie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maifter of Gray, brought to his Maieſtie, and efter lang and fear conference, was receavit in fawour, and ſend hame to the Collage, bot ſa that vpon the Kings fathfull promiſe to better the Collage twyſe ſa mikle, the Maifter Hakers Tak was ſubſcryvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my ſone Ephraim, on whome befor I haid ſkarllie laſor to think ; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neireſt way be the Ferrie of Northe Bervik, paſſing the quhilk I was in the graitteſt perplexitie of ane that euer I was in my tyme befor, and haid the maiſt fuddan and comfortable releiff of my guid and gratius God and father, to whaſe honour, as in all, I man record it. We ſchippit in weill vnaduyſedlie, becauſe the day was verie feare, in a mikle coll bott, wherin ther was bot a auld man and twa young boyes, we haiffing twa hors, a boy, the nurife, an Einglis woman, a ſouldiers wyff of Bervik, wha haid a deſyre to com with the bern in Scotland, and whom I could nocht reſuſe, bathe becauſe of hir kyndlie offer, and the bern was ſa browdin vpon hir, that without danger he could nocht be ſpeaned from hir. We hoifed ſeall with a lytle pirhe of eſt wind, and lainſhed furthie till almaiſt the thrird of the paſſage was paſt, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was fa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes fa feik with sic extremitie and preas of vomiting first, thereafter with swinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie tham, for Mr Robert was rowing. This dreing for the space of thrie houres, in end I becam dead feik myselff, fa that then it becam a maist pitifull and lamentable spectacle, to sie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghoist; an infant of thrie halff yeirs auld spreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear feiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our esteat almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extremitie of hir pean and swining was sik, and being fa far fra land in a halff of the night with that quhilk rested of the day, nocht past thrie houres, we could nocht haiff rowed to land, if anie drow haid risen, nather was ther handes to takle the sealles, nor was the grathe haill and freshe to hyd the wound. And therwith, be hir tumbling and yeawing, the mast schouk fa louse, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; fa that na releiff being bot in the sweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our banishment,) at last the Lord luiked mercifullie on, and send, about the sune going to, a thik ear from the Southeast, fa that, getting on the seall ther was vpon hir, within an houre and a halff, quhilk was strange to our consideration, na wound blawing, we arryved within the Alie, and efter a maist weirisome and fear day, gat a comfortable nights ludging with a godlie lady in Carmury.

I twitched befor the sermon that James Gipsone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subscryving brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the iudgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the establisshed Discipline of the Kirk, and persecuting of Gods faithfull servants, his posteritie should be cutt aff, and he should be the last of his race." The King caussed feik him lang; and at last, by sum of his Gward apprehendit him and put him in prisone. And

at the Generall Assemblie, hauldin at Edinbruche in the moneth of October, travelit sa that by maniest vottes he was condemnit as rasche in application, and over particular and sair against the King; and sa removit from his minifterie whar he servit. Yit could he by na meanes be moved to call bak or deny his doctrine, vnles he should lie against that warrand both of the Word and Spirit wharby he haid spoken, &c.

That wintar it pleased God to repear againe the temple of his awin Jerusalem, opening the mouthe of his servant Mr Andro again with sic grace and powar, that all began in ernes to be Theologes; the treuthe bathe concerning doctrine and discipline to be narowlier luiked vnto, and the Bischopes fear schawes, and scheddowes, to vanishe and wear away. Then also God opened the mouthe of Mr Robert Bruce at a speciall remarkable tyme within the Collage. For all was iustlie casten in dout wither they sould heir the Bischopes pretching, being bathe suspendit and excommunicat; yit manie yeildit for feir and fawour of the mans finothe and pleasand vtterance, bot the best, bathe of the Town and Vniuersitie could nocht of conscience heir him, and therfor re-forted verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Presbyterie to teache at Anstruther euerie Sabothe, and was in calling to that minifterie, wherin I enterit the summer following, about the sam age that the preistes and Chryst himself enterit and began thair minifterie. Anent the occasion, maner and effects wharof, reid in beginning of this book, inregistrat ther at lynthe, and of purpose. The quhilk narration, in this discourse of my lyff, and maist mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait fasherie and vexation wherin I was occupied in the summer of the 1586 yeir, haid almost maid me forget a comfortable benefit of God bestowit on me in the middes therof; to wit, of a pleasand second sone, in this respect contrare to the vther, that the first was gottin in Scotland, and born in England; the second, gottin at London, was born in St Andros the nynt day of July. Be occasion I haid the Erle of Mar to my gossope, whom I rememberit of his dewtie; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Assemblie in the spring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to defyre the Assemblie to cause Mr



Robert Bruce pretche, and efter to fitt him att the said Assemblée to be thair pastor in the place of Mr James Lawfone, and the said Assemblée to grant and appoinet him therto. Bot whowbeit that he and I bathe delt ernerestlie with Mr Robert, he wald nocht assent therto, but contented to teache ther, and tak a sèy what God wald work with him ; the quhilk he did with the notable fruit that followed.

That yeir, in the moneth of May, Guiliaum Salust S. du Bartas cam in Scotland to sie the King, of whome he was receavit according to his worthines. interteined honourable, and liberalie propyned and dimissed in the heruest, to his Maiesties grait praise sa lauge as the French toung is vsed and vnderstuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Lessone. Mr Andro answeres, " That he haid teatched his ordinar that day in the fornoone." " That is all ane," sayes the King, " I mon haiff a Lessone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the haill Vniuersitie convenit with him, befor whom Mr Andro ex tempore intreated maist cleirly and nightelie of the right government of Chryst, and in effect refuted the haill Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King alleane, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Lessone and feast maid for the King. His Lessone was a tichted vpe abregment of all he haid tetched the yeir bypast, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew discipline. To the quhilk lessone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reasones ; and without farder caussit ring his bell at twa efternoone the sam day, wharof the King heiring, he send to Mr Andro, desyring him to be moderat, and haiff regard to his presence, vtherwayes he wald discharge him. He answered couragiously, that his Maiesties ear and tender breift was pittifullie and dangeruslie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht suffer to pas, and bruik a lyff, vtherwayes, except the stopping of the breathe of Gods mounthe, and preiudging of his treuthe, he sould behaiff himself maist moderatlie and reuerentlie to his Maiestie in all respects. The King send againe to him and me, desyring it sould be sa, and

schawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Lessone with the Bischope, wha requyfted the King for leine to mak answer instantlie in cais anie thing war spoken against his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papist, brings out thair works, and reids out of tham all the Bischopes grounds and reafones. The quhilk, when he haid at laithe and maist cleirlie schawin to be plean papistrie, then he settes against the sam with all his mean, and with immutible force of reafone, from cleir grounds of Scripture with a mightie parrhesie and fluide of eloquence, he dinges tham sa down, that the bischope was dasht and strukken als dum as the stok he satt vpon. Efter the Lessone, the King, in his mother tounge, maid sum distingoos, and discursit a whyll theron, and gaiff certean iniunctiones to the Vniuersitie for reuerencing and obeying of his Bischope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in disgrace and confusion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I causit prepear, and haiff in readines a banquet of wat and dry confectiones, with all fortes of wyne, wharat his Maiestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and syne followed efter the King; wha inquiring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He answeret the King, "That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr Andro haid a grait reddie store of all kynd of lerning within him; and by that, Mr Andro his spreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witsonday I remouit my wyff and famelic from St Andros to Anstruther, quhilk was the twolt tyme I haid flitted sen my mariage in the space of four yeir; wherby I was rememberit this lyff to be but a sojourning in a wildernes, and was sett to considder mair neirlie the historie of the peiple of God in thair iorney from Egypt to the Promist land, &c.

At my first coming to Anstruther ther fell out a heaueie accident, quhilk vexit my mynd mikle at the first, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a flok. Ane of our Creares retourning from Eingland was vnbesett be an Einglis pirat, pilled, and a verie guid honest man of Anstruther sleen therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, spuilzied a schipe lying therin, and misusit the men therof. This wrang could nocht be suffered be our men, lest they fould

be maid a comoun prey to sic limmers. Therfor, purchassing a Commiffioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaiſt the haill honeſt and beſt men in all the Town to go in hir to the ſie. This was a grait vexation and greiff to my hart, to ſie at my firſt entres the beſt part of my flok ventured vpon a pak of pirates, wharof the finalleſt member of the meineſt was mair in valour then a ſchipfull of tham. And yit I durſt nocht ſtay ſum les nor I ſteyed all, and all I durſt nocht, bathe for the dangerus preparatiue, and the frinds of the honeſt man wha was fleean, and of tham that war abbuſit, wha war manie, in ſic fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my fight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor fleiped, bot be conſtraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in fight retourning, with all guid takens of ioy,—flagges, ſtreamers, and enſenigyeie diſplayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praifed God. The Captean for the tyme, a godlie, wyſe, and ſtout man, recompted to me trewlie ther haill proceeding. That they meiting with thair Admirall, a grait ſchipe of St Andros, weill riget out be the burrowes, being fyne of ſeale, went befor hir all the way, and maid euerie ſchipe they fargatherit with, of whatſumeuer nation, to ſtrik and do homage to the King of Scotland, ſchawing tham for what cauſe they war riget furthe, and inquiring of knaues and pirats. At laſt they meit with a proude ſtiff Eingliſhman, wha refuſes to do reuerence: therfor the Captean, thinking it was a lown, commands to giſſ tham his noſe piece, the quhilk delafhit lightes on the tye of the Eingliſhmans mean ſeale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull prouidence of God, in ſteying a grait piece of the Eingliſhman lying out hir ſtarn in readines to be ſchot, quhilk if it haid lichted amang our folks. being manie in litle roun without fence, wald haiff crewalie demeaned tham all; but God directing the firſt ſchot preſerued tham. From them they ap-protched to the ſchore at Suffolk, and findes be Prouidence the lown, wha haid newlings takin a Crear of our awin town, and was ſpuleing hir. Whowſone they ſpy ane coming war lyk, the lownes leaues thair pryce and rines thair ſchipe on land. Our flie boot efter, and almaiſt was on land with tham; yit ſteying hard be, they delaiſhe thair ordinance at the lownes, and a nomber going a land perſewes and takes a halffe a diſſone of tham, and putes tham aboard in ther boot. The gentle men of the countrey and Townes beſyde,



heiring the noyes of schoting gathers with haft, fupposng the Spainyard haid landit, and apprehending a number of the lownes in our mens handes, defyrit to knaw the mater. The quhilk, when the Juftices of Peace vnderftude, and faw the King of Scotlands arnes, with twa galland fchippes in war lyk maner. yeildit and gaiff reuerence therto, fuffering our folks to tak with tham thair prifoners and the pirats fchipe, quhilk they brought hame with tham, with halff a diflone of the lownes; wharof twa war haugit on our Pier end, the reft in St Andros; with na hurt at all to anie of our folks, wha euer fen fyne hes bein frie of Einglis pirates. All praife to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to defng the Manfe and gleib of the Kirk to Mr Andro Hounter, minifter, vpon an kitle hat ridden hors,—approtching to a ftrype weill how of fevin or aught foot brod, I put at the hors to caufe him lope it: and becaufe he was euill mouthed and hat ridden, I held his head ftreit. wharat he repyning in the middes of his lope, cuft down his head, fa that all the feddle gear braking, he cuft me over on the vther bank with the feddle betwix my leagges, and his head going down, he lopes the fuperfault, and his buttocks lightes hard befyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe confidderit it fen fyne, without anie hurt to the man or beift, except the fadle grate the braking.

That yeir, about the end of July and beginning of Auguft, was haldin the firft Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratification of the Actes maid of befor for eftablifhing of the trew relligion and abolefhing of Papiftrie, na guid was done for the Kirk, bot be the contrar fche was fpuiiyet be a plane law of the ane halff of her patri-monie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promifes, ane of abolifhing of all bifhopries and prelacies; and yit the bifchope of St Andros was a fpecial doar therin (and was the laft publict act that euer he was at): Ane vther, that the haill teinds fould be peaceablie put in the Kirks poffeffion. Bot of Gods iuft iudgment that annexation of the Temporalitie hes done the King alfinikle guid as he promifes of the Kirks Spiritualitie.

The fam yeir, in the herveft, brak vpe a grait Peft in Leithe, and continowit all that wintar, quhilk ftrak a grait terrour in Edinbruche and all the coft fyds. Be the occafion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and confort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obtained the gift of the stipend of Anstruther Wafter, whar God, be sun helpe of me, an vnworthie instrument, called Mr James Nicolfone from the Court to the Ministerie. And in retourn- ing, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Lucres Spence, sistar to the Lard of Wilmotston, married in An- struther in the summer following.

1588.—That wintar the King was occupied in commenting of the Apoca- lypte, and in setting out of sermantes thervpon against the Papists and Spain- yards. And yit, by a piece of grait oversight, the Papists practeisid neuer mair bissellie in this land, and maid graitter preparation for receaving of the Spainyarts nor that yeir. For a lang tyme the newes of a Spanishe nanie and armie haid bein blafit abroad; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuersion bathe of Kirk and polecie, giff God haid nocht wonderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his souldiours, the Elements, quhilk he maid all four maist ferlie to afflict tham till almost vtter consump- tion. Terrible was the feir, persing war the pretchings, earnest, zealus, and fervent war the prayers, sounding war the fitches and sobbes, and abounding was the teares at that Fast and Generall Assemblie keipit at Edinbruche, when the newes war crediblie tauld, sum tymes of thair landing at Dumbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromer- tie first. And in verie deid, as we knew certeanlie soone efter, the Lord of Armies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstuous nanie about our coastes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharvpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, one of our Bailies cam to my bedsyde, saying, (but nocht with fray,) “ I haiff to tell yow newes, sir. Ther is arryvit within our herbrie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advysit, and the Spainyards haid humblie obeyit: Therfor desyrit me to ryse and heir thair petition with tham. Vpe I got with diligence, and assenbling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout

countenance, gray heared, and verie humble lyk, wha, efter mikle and verie law courteslie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanishe toung, wharof I vnderstod the substance, and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a nauie and armie to land in Eingland for iust causes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation; but God for ther finnes haid bein against thame, and be storme of wather haid dryven the nauie by the cost of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid schipewrak, and whare sa monie as haid eschapit the mercales fles and rokes, haid mair nor sax or sevin ouks suffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair speciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit euen to the yeard,) and to find releiff and confort therby to himselff, these gentilmen Capteanes and the poore souldarts whase condition was for the present maitt miserable and pitifull.

I answerit this mikle in foun: That whowbeit nather our frindschipe, quhilk could nocht be grait, seing ther King and they war frinds to the graitest enemie of Chryst, the Pape of Rome, and our King and we defyed him; nor yit thair cause against our nibours and speciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort; neuertheless, they sould knaw be experience, that we war men, and sa moued be human compaffione, and Christiannes of better religion nor they, quhilk sould kythe in the fruicts and effect plan contrar to thars. For wheras our peiple resorting amangs tham in peacable and lawfull effeares of merchandise, war violentlie takin and cast in prisone, thair guidis and gear confiscat, and thair bodies committed to the crewall flaning fyre for the cause of religion, they sould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning religion as it pleased him. This being trewlie reported again to him be his truussman, with grait reuerence he gaiff thanks, and said he could nocht mak answer for thair Kirk and the lawes and ordour therof, onlie for himselff, that ther war diuers Scotfinen wha knew him, and to whome he haid schawin courtesie and favour at Calles, and as he supposit, sum of this sam town of Anstruther. Sa schew him that the bailies granted him licence with the Capteanes, to go to



thair ludging for thair refreshment, bot to nane of thair men to land, till the ower lord of the town war aduertified, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courtesie he departed.

That night, the Lord being aduertified, cam, and on the morn, accompanied with a guid number of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes presence, and efter the sam speitches in effect as befor, receavit tham in his hous, and interteined tham humeanlie, and sufferit the fouldiours to com a land, and ly all togidder, to the number of threttin score, for the maist part young berdles men, fillie, trauchled, and houncred, to the quhilk a day or twa, keall, pattage, and fishe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, "Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for desyre of thankfulness to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wounderfull wark of Gods mercie and Justice in making ws sie tham, the cheiff commanders of tham to mak sie dewgard and curtesie to pure siemen, and thair fouldarts so abiectlie to beg almes at our dures and in our streites.

In the mean tyme they knew nocht of the wrak of the rest, but supposed that the rest of the armie was saiffie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schew grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquiryt for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein tham amangs ws in that forne.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medieis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeying the twa cheiff executors of that horrible carnage and massa-

cre of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder treft with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyllie and iustlie.\*

Thus God glorifiet his name maist remarkablie in iustice against the graittest enemies of his Kirk, and sweit mercie and fawour towards his; for by the continuance of paece in this Yll, the Kirks of France, from almaist a desperat esteat becam mair and mair to be confortit, betterit, and at last releiuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guidis and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the faming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the finalnes of the founn may appeir. The founn of the haill collection quhilk the Frenchie Kirks gat extendit bot till about ten thowfsand marks, as thair acquittances and Letters of thanksgiffing beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneva; wharfore we gat mair thanks by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be product.

Nochtwithstanding of the Lords iudgments that yeir vpon Papists, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menassing. Sa that diuers Practeisars and Trafectars, Jesuistes, Seminarie Preists, and vther emissars of the Antichryst crape in the Countrey, and kythed dangerus effects in diuers partes, namlie in the Northe and South. And, therfor, the maist wacryff and cearfull of the breithring, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveined at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

\* The Duc and Cardinall wer fleen in Decem. 88; the Quein, for hartfearnes, followit in Januar; and the King was stiked the August following.

*The Kirks humble Petition to his Maiestie and Counfall for preuention of the dangers threatned to the profession of the trew religion within this Realme. 1588, Jan.*

THAT it may pleise his Maiestie gif command, bathe to particular Presbyteries, and sic vther ministers and barrones and gentilmen as salbe thought meit, to convein and consult vpon the readiest remedies of thir dangers appeirand, sa oft as they fall think expedient, and to report their opinions and advyfes to his Maiestie betwix this and the xx day of Januar.

That it may pleise his Hienes to forbear in tyme to cum to interpon his Priue Letters or discharges to the Kirk for steying of thair proceeding with thair censures against Papists, when as they can nocht be reclaimed be lawfull admonitiones.

That Commissiones may be directed to sum specialles of his Hienes Counfall, best affected and of graittest powar to sereche, seik, and apprehend and present to Justice all Jesuists and vthers, priuat or publict seducers of his Hienes leiges, and that the saids Commissionars may be instantlie named, and a day appointed to the report of thair diligences in that behalf.

That sum specialles of the ministerie, assisted with sum weill affected barrones or vther gentilmen, may be authorized with his Hienes Commission and licence, to pas to euerie quarter of this Realme, and ther, he meanes that they find meittest, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the religion, and will ioyne asaulddie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That seing the speciall occasion of the sinister suspitiones conceavit of his Hienes synceritie in the treuthe, and that inanimates the Papists maist, is his autoritie and service put in the hands of papists, vnder whafe winges all Jesuistes, and vthers denoted to that superstition, findes countenance and confort; That, for remead therof, it may pleis his Maiestie to purge his Hous, Counfall and Sessioun, and to reteire his powar of Lieutenantdrie, Wardaurie, and vther his auctoritie whatsumeuier, from all and whatsumeuier persones, awowit or suspected to be Papists. And to let proclamaciones be immediatlie directed for publication of his Hienes guid intention and meining in that behalf, to the confusion of the Papists and thair patrones, and confort of the godlie offendit this tyme bygean, with thair lang tolerance and oversight. FINIS.

Thir Petitiones presented be ws to his Maiestie and Counfall war granted, and thereafter meitting, Commissionars war nominat throuhout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counfall and Proclamation past out extant in print. The sam day it was thought guid that a certean fould be nominat to consult in privat concerning the best and maist reddie way of the said execution, wharof was ten of Noble men, Lawyers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Marefchall, Mr [of] Glames, Thesaurar, the Lard of Louchleaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolfone, Jhone Jhonestone of Elphistone, and Jhone Adamfone. And ten of the Ministrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro



Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myselff. Wha meitting the sam day at efter noone, efter lang reasoning and advyſment, thought it maist expedient and neidfull, firſt, that the ſaid execution ſould be without deley, in reſpect of the imminent danger.

Nixt, that forſamikle as ther war thrie rankes of enemies—the firſt of cheiff meanteiners of papifts and papiftrie ; the ſecond of Jeſuits, Seminarie Preiſts and Trafectars ; the thrid of awowars, receauers and interteiners of theſe in thair houſſes, and partakers of thair purpoſes and ydolatrie,—it was thought beſt that the firſt ſort ſould be chargit to warde ; the ſecond apprehendit at vnwars and puniſhed ; the thride proceedit againſt conforme to the lawes of the Countrey, and being found culpable, to be puniſhed accordinglye. And laſt, to the intent that ſa weghtie a mater might be ſolidlie advyſit and ſett down in all poinets, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requieſted to tak tyme and pauſe vpon the mater, and euerie ane ſeueralie ſett down thair iudgment in wrait. The quhilk being conferrit togidder, concluſion was taken and reported to his Maieſtie, wharof proceedit the acts and proclamations, and commiſſiones ſoone efter published in print.

At the ſam tyme in that Convention war apointed certean Commiſſionars and breithring to meit euerie ouk in Edinbruche for conſulting vpon maters pertaining to the weill of the Kirk in ſa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindſay, Lord of Seſſion, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolſone, Aduocats, Wilyean Lytle, Provost of Edinbruche, Jhone Jhonſtone, Jhone Adamſone, Hendrie Charters, burgeſſes of Edinbruche, Mr Robert Bruce, Mr David Lindſay and Mr Robert Pont, Miniſters.

Alſo the Kings miniſters, with ſum vther breither, war apointed to trauell with his Maieſtie for a proclamation to be ſett furthe, to let all his ſubiects vnderſtand his Hienes zeall and cair for repurging of the land of Papiftrie and meaintenance of the trew religion : And to deſyre his Maieſtie of new again now in his perſyt age to ſubſcryve the Confeſſion of Fathe maid, and renew the charge giſſen in his minoritie to all his ſubiects to ſubſcryue the ſanning ower again. The quhilk alſo was obtained and published in print.

It was fordar ordeanit that all Commiſſionars and Moderators of Preſbyteries in all partes ſould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertif-

ment of the faming from tyme to tyme to the forsaide Commiffioners apointed ouklie to convey in Edinbruche.

Item ther was a Generall Affemblic apointed to be hauldin at Edinbruche the faxt of Februar following; and the Prouinciall Affemblies in euerie schyre to be endit befor the xxij of that instant Januar. For the quhilk caufe it was thought necessar that the Commiffionars of Provinces, and euerie minister within thair awin bounds, sould inform all weill affectioned gentilmen to relligioun of the attempts of papists and imminent danger therby, and of the libertie granted to convey be his Maiestie and Counfall, wherby thay may be moued to tak Commiffiones from Synods without feall to keipe the Generall Affemblic and mak it frequent.

And last as concerning Jesuistes, Seminarie Preists and vthers deceauers of the peiple, it was ordeanit that thair next Synods charge sould be giffen to euerie minister to declar thaim excommunicat out of pulpit, at thair return immediatlie to thair awin kirks, that the peiple may bewar of thame, and siclyk the companie of sic as fawours, interteines thaim in thair houffes, or hes anie thing to do with thame: And for that effect euerie minister to haiff thair names inrollit. At this convention my vncle moderat and I wrot.

That Generall Affemblic in Februar was verie frequent of noble and gentlemen. Therat the Greines of euerie province and presbyterie war giffen in, wherby it might be easelie perceavit whow horriblie the land was defyled all throuhout, bot namlie in the Northe and Southe, with Papistrie, Superstitioun, blodfched, and all sort of villanie. Vpon the quhilk, regrates, griues, complaints and petitiones war formed and presented to the King and Counfall for punishment and redres, quhilk war ower lang and tedious to be registrat. And the breithring steired vpe to wakryffnes and diligence in watching over thair floks and cairing for the hail Kirk.

For conclusion of this meruelus yeir I can nocht forget my particular, seing that is my speciall purpose to recompt the gratius working of my God with me. He corrected me sweitlie in taking from me at the beginning therof my litle sone Andro. Bot recompenced the sam again maist bountifullie in giffing me another Andro, born that sam yeir in the monethe of August: Sa the Lord taks, the Lord giffes, blessed be the nam of the Lord for euer.

The bern was fallon beautifull, lowing and mirrhie, and seimed to be of a fyne sanguine constitution till a quarter efter he was speaned; bot fyne, wither be wormes or a hektik consumption, I knaw nocht, bot his fleche and cullor

fealed, and be the space of a quarter of yeir consumed and dwyned away, keiping alwayes the fweiteft and pleafandeft ei that could be in ames heid. I was accustomed to fett him at the end of the table in tyme of denner and fupper, as the Egyptians did the picture of dead, till acquent me therwith ; and yit when he died, I mervelit at my awin hart that was fa vrened and moued with it, fa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be fa affected to our childring, what a loue beares that heavinlie father to his ! He was my firft propyne and hanfell to heavin. I can nocht forget a ftrange thing at his deathe. I haid a pear of fyne milk whait dowses, quhilk I fed in the hous : The ane wharof that day of his deathe could nocht be haldin af his cradle, bot ftoped from fitting aboue it, crape in and fatt in vnder it, and died with him : The vther, at my hamcoming on the morn, as I was wafhing my hands, cam, lighted at my futt, and pitiuslie crying, “ Pipe, pipe, pipe,” ran a litle away from me. Then I called for peyes and beanes to giff it ; bot they fchew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it fchuk tham out of the throt ; and parting from me with a pitifull piping, within twa or thrie houres died alfo. I maid on him this Epitaphe.

A fojournar in London, I thie gat,  
 At hame in tyme of trouble thow was born,  
 The babbes for beautie thought maift diligat,  
 Thy beautie feim'd yit farder till adorn.

As Democrit thow firft the warld did fkornd,  
 For to refraihte the mynd a meakles marrow ;  
 Syn to beveall my wickednes forlorn,  
 The tears of Heraclit thow feim'd to borrow.

I fet thie in my fight at evin and morrow,  
 My hart till humble, acquenting me with deathe :  
 But O the love of parents ! what a forrow  
 Did feafe on me, fra th' anes thow loft thy breathe !

Oh ! firft lyk pleafand floure on erthe thow grew !  
 Syne dwyn'd to dead, with dowses to heavin thow flew !

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, fufpend thy censure till thow be a father, as faid the graue Lacedemonian Agefilaus.



The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist comfortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensabilie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him; the warldlings for his parentage and place reuerenced him; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in speciall frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his deathe. He helde the King vpon twa groundes sure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heavie and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wherof was this:

The Bishope haid lurked a yeir or twa lyk a tod in his holl, as his custum was when things framed nocht with him; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyfes in this mean tyme a mischeiff to be reuengit vpon his misflykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professour of the Lawes, a man bathe in blude and affinitie ioyned neir to the maist honest in all the town, knowing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Lessone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compulsators vpon the Rectors decreit, wharwith the said Hendrie being chargit, first be the moyen of a certean wicked men, misgyders of the town, fauorars of the Bishope, and haters of thair honest and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, desyring the execution of the charges to be superceidit, and promisit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is secoure, and within a day or twa addrefes him to his ordinar Lessone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and sand glas in the vther, meditating on his Lessone, Hendrie Hamiltone vishes out of a hous, whare he lay in wait for bloode, and vnbefeatting Mr Wilyeam, with the first strak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be sum gentle men passing that way, he haid nocht been steyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryfe and rine togidder in armes to assist the Bailies for iustice. Bot an of the Bailies being vpon the conspiracie, refusing thair assistance, brings the murderer, accompanied with the Bischopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers stare, yet whar he was lying with his wound bleading, sa that it could nocht be steamide. The quhilk, his brother and brother in law seing, could nocht abyde, bot making a mint, maid the lown to flie, and steirit vpe a grait tumult of all sort rinning togidder in armes, Vniuersitie, citie, and gentle men being in the town for the tyme. In this tumult nane is sa biffie to schow his manreid in feghting as the said Jaques Arthour, and meitting with his marrow, with rapper and dagger, missing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a point streak of a rapper sword, be whom giffen na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeams brother Jhone persewes efter Hamiltone, wha crying for mercie, and randring himselff, obtaines mercie at the said Jhones hand, and be him is brought out and delyverit to the Bailies againe.

The tumult steying, the honest men goes to thair houses, ignorant altogidder of anie euill done, namlie of the slauchter of the said Jaques. Amangs the rest, an James Smithe, a man of singular qualities, graitlie beloued of all godlie and guid men for his vertew and guid conditiones, and asinikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man flaine, and the mater was dangerus, prayed him therfor to hauld himselff

quyet and out of the way for a tyme. The quhilk he refused, repofing on his innocencie, and faying they haid sufferit wrang in the perfone of thair frind, bot haid done nane. Incontinent, the bailyies comes to the hous of the faid honeft man, better accompanied nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and fa does the reft, to the number of nyne or ten.

Thefe fimple foulles this wayes fangit in the net of thefe craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpofe permitted,) war from the Tolbuthe brought to the Provefts hous, wha, withe the Bifchope and reft of the mifcreaullars of the town, war all vnder a complot, refolving then to be weill reuengit upon thefe honeft men, wha, at the han coming of the Lords out of England, haid fought redres of manie grait abufes and inormities committed be the faids mifrewlars of St Andros, lūiking that all things then fould haiff bein corrected and fett in guid ordour,—that Zuill comoun they thought to repey weill now at Pafch.

Sa they are fummouned to a day of law in Edinbruche, whar, vnderftanding the law to be ftreit, and wanting the Prince fawour, quhilk was caried by tham be the Bifchopes faction, and therwithall craftelie abbusit be thair feiniyied frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banifment furthe of the town during thair will; and vpon twa in fpeciall, to wit, James Smithe, to whafe worthie praife I fpak befor, and Jhone Walwode, brother to the faid Mr Wilyeam, banifment out of the countrey, vpon grait founnes of controuention and fure caution. By this malitius craftie deuys and convoy war thefe guid honeft men thus wayes maift innocentlie and vniuftlie vexed and baniffed out of the realme from thair wyffes and childring fax yeires, and at thair retourning wars handlit, as we fall heir in the awin place. Bot as the Bifchope, withe the reft of the mifrewlars of that town war the beginnars, fa I can nocht omit vnmentioned a ven-nemus and malicius profecutor, whafe vnplacable hatred and infatiable greidines of thefe honeft mens gear was fic, as na kynd of dealling, credit, fawour, or requeift of men of all fortes, rankes, and degries within the countrey, employed ernestlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, stubburnlie and difpytfullie refufing all reafone, for this fpeciall caufe for that the minifters faworit tham, infpyrit but queftion be the fpreit contrar to Chryft and his minifters. The pretext of his malice and auarice was, that as he wald affirme



against all the world and treuthe itselff, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirly feir and knawin to be a pair of buttes lainthe from him when he was slaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, whiarof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Session, and wating to mak his prey of the foumes of contrauention, quhilk war grait and large, or then thair æquiualent be composition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeuor what I could for the helpe and confort of that honest man in speciall. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerston, vnder prentence to tak ordour with the Ylles, bot it preiued in end a Spanishe papistickall course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men langs the coast fyde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tyme they enterit to compas and visit ower again, and cam to Kirkady, sending thair furriours and commissars befor, to prepear for tham sum pices of armour and interteinment. Bot Carell, Anster and Pittenwein, with assistance of sum gentilmen of the countrey about, resoluved to resist and fecht tham. The quhilk when I perceaved, I maid hast to Court, and informed the King of the abbis and comotion that was lyk to be, and purchassed Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gifing me passage ; bot taking iorney to the Queins ferrie, I cam with sic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages payed tham as wald haiff interteined tham all thair dayes. And yit insisting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenwein ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to refist in cais of difobedience, they war fean to reteire and leaue af. Sa it pleafed God to keipe from blod fchedding, and releiue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellor and certean ythers of his Counfall, with twa of the Miniſterie, in verie ſecret maner imbarkit, few knowing till he was away, and landit at Vpflaw in Norway, efter mikle foull wather of a ſtormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in conſerned froſt and ſnaw, and thair married his Quein Anna, and maid guid cheir, and drank ſtoutlie till the ſpring tyme. At his departing he apointed Mr Robert Bruce to be on the Counfall, and recommendit the eſteat of his countrey to him, and the miniſterie in ſpeciall, reſoſing, as he profeſſit, vpon him and tham aboue all his nobles. And indeid he was nocht diſapointed, for of the fawour of God thair was never a mair peaceble and quyet eſteat of a countrey nor during that tyme of the Kings abſence: Sa that, whar befor or ſen ſyne, few monethes, yea oukes, was ther without ſum ſlauchter, ther was na ſic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Edinbruche, for his licentius, diſſolut lyff, and all his bypaſt finnes, and promiſed, be Gods grace, to kytte another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abuſing of himſelf and the Lords peiple; and therfor the Lord curſed him, for na thing ſuccceidit weill with him thereafter.

1590.—In the ſpring tyme of the yeir following, the Generall Aſſembly convened at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na ſteirage at all was in the countrey of Papifts, of theiſſes, or anie troubleſome inordinat perſones. Wharof the breithring praiſit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair ſould be faſteing and moderat dyet vſit euerie ſabathe till the Kings returning. The quhilk cuſtom being found verie meit for the exerceiſe of the Sabathe, was keipit in Edinbruche in the houſſes of the godlie continualie thereafter. Sa that ſparing thair gros and ſumptuus dinners, they vſit nocht bot a diſhe of brothe or ſum litle recreation till night; and that quhilk was ſparit was beſtowit on the pure. Boduell reſorted to that Aſſembly, and keeping hous in the Abbay in the Kings awin houſſes, he haid the Quein of Eingland be hir Ambaſſator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vttermaist lowing and cairfull of the peace and weill of the twa realmes of Eingland and Scotland,) to be his commar, and Mr Robert Bruce, my vncle, and me, being Moderator of that Assenblie, invited now and then to guid cheir, haiffing sum grait purpofe and to luik in hand; bot he wes neuer hukkie nor honest to God nor man.

At this Assenblie it was ordeanit, That all and euerie minifter that haid ma Kirks nor ane in cure fould demit the rest, and tak him till ane only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros fould aggrie with sic as they thought meit for tham, and report againe to the Assenblie for thair transportation. Vpon the quhilk I wes earnestlie delt with be all the faids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncle in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiners aggreit amangs thamselfes to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the gissar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yit furnesit all things so stranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing sum confort to minifter to his awin servants therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practises of witchcraft and deuilrie was against him, as he was certified of thereafter, bot the mercifull and mightie hand of God watched ower him, and preserved him at the earnest prayers of his fathfull servants the ministers, whom then he acknawlagit to be his maist fathfull freinds. Within a monethe or twa efter his retourn was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncle, Mr Andro, in fawour of the Ambassatours sent from diuers Dukes and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thanks, saying, he haid sa honored him and his countrey that day, that he could never requyt him, and thereafter wald insist farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him request for that effect. And indeid this was the wark of God to haiff his awin servant honored, for Mr Andro haid nocht bein warnit



to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and government, the quhilk he vtterit with a merueus dexteritie and grace. And, at the Kings comand, the morn efter the pronouncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the *Στεφανισκιον*. The copies of it past throw all Europe, and was mikle esteimed of be the lernit. Josephus Scaliger wrait to him congratulating, and said, “*Nos talia non possumus.*” Lipsius reiding it said, “*Reuera Andreas Melvinus est serio doctus.*” Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himself to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his toung and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thought it guid, he sould do thereafter.

The apointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the Kingorn the night befor, and imbarking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vfit all meanes be burding and rowing, we war compellit to go bak againe, with a foull sehoure, and landit at Brintyland, whar na hors war to be gottin, and being past sax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, send the wound in the waist with a pleasand fear night; and sa finding be the sam Providence a lytle sehollab, reposing on him whafe turn was in hand, we tuk the sic, and gat verie fear passage and cam to Edinbruche enen as nyne of the night strak, obtaining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It sall nocht be impertinent to remember sum poinets of the doctrine vttered at that tyme vpon the 1 Theis. v, ver. 12, 13.

The text being souned and opened vpe, thir heades war insifted into:—First, anent the weght of the charge of the ministerie; nixt, anent the honour therof; thridlie, whow neidfull *νουθεσια*, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this last head, occasion was takin to speak at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till insert, becaus the course of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, seing without the saming, Chrysts Kingdome could nocht stand. For vules the Word and Sacraments

war keipit in finceritie, and rightlie vfit and practefit be direction of the difcipline, they wald foone be corrupted. And therfor certean it was, that without fum difcipline na Kirk, without trew difcipline, na rightlie reformed Kirk, and without the right and perfyt difcipline, na right and perfyt Kirk.\* This was cleirlye declarit be the exemples of a Republict and Citie, and of artes of warfear and paforage. The Storie of the giffing, beginning, continowing, brak and reftoring againe of the trew difcipline within the Kirk of Scotland was recompted and callit to remembrance; and thervpon exhortation giffen to dell with his Maieftie in maift graue and instant maner, That his Maieftie wald fchaw that taken of trew thankfulnes to God for the grait benefit of his faiff preferuation and retourning with his Quein from Denmark, as to refchinde and abolifhe obfcure and dangerus lawes maid in preiudice of the difcipline and libertie of Chryfts Kingdome within this realme, haiffing fund in guid experience in his abfence, as alwayes befor, the guid will, fidelitie, loue and cear of the minifterie as of thair God, and Chryft Jefus his king, be him anointed and fett over all, whafe caufe this was quhilk he haid put in the hands of his pure fervants, &c.

Alfo the haill breithring war ernestlie exhorted to studie the difcipline diligentlie, and practife it cearfullie, that they might be able at all occafiones to ftand in defence therof, as it hes bein of Gods grait fawour with the treuthe of the doctrine fett down out of the Word of God; and the practife of the fam fund maift halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie cauffes namlie; firft, becaufe of the eftat of the godlie, guid, and zealus breithring in England, our nibour Kirk, ftanding for the treuthe therof, and fearlie fuffering for the fam. Secondlie, becaufe thefe Amaziafes belligod bifchopes in England, be all moyen, yea and money, war feikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damafcus. Thridlie, becaufe we haid lurking within our awin bowelles a poifonable and venne-mus Pfyllus, a warlow I warrand yow, fa empoifoned be the vennome of that auld ferpent, and fa altered in his fubftance and naturall, that the deadlie poifone of the vipere is his familiar fluid and nuriture, to wit, lies, falshode, malice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice eagg, and fa fynlie instructed to handle the whiffall of that auld inchantar, that na

\* At this the Einglifhe Ambaffatour being prefent, fturred, and conferrit with me thereafter at laithe, whom I fatisfeit.

Pfyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamfone, fals bischope of St Andros, wha at this tyme was in making of a buik against our discipline, quhilk he intytles Pfyllus, and dedicates to the King, the epistle dedicatorie wharof is in my hand, wharin he schawes his purpose to be, to fouk out the poifone of the discipline of the Kirk of Scotland, as the Pfylli a vennemus peiple in Afric soukes out the venmom of the wounds of sic as ar stangit with serpents. But I trust in God (said I) he fall proue the foole als madlie as did these fillie Pfyllies, of whom Herodot in his Melpomene wryttes, that they perished altogidder in this maner: When the South wound haid dried vpe all thair conseruars and cisterns of water, they tuk counfall all in a mynd to ga against it in arnes for advengementt, but coming amang the deserts and dry sandes, the wound blew hichlie and owerwhelnde thame with sand, and destroyed tham euerie man. Sa I dout nocht fall come of this obstinat, malitius foolle, whilas he intends nocht onlie to stope the breathe of Gods mounthe, bot also to be advengit vpon it, because it hes strucken him sa, that he is blasted therwith and dried vpe, and maid voide of all sape and moisture of heavinlie lyff. But alas! my breithring, (said I,) giff yie wald do that quhilk I think yie bathe might and fould do at this tyme, to wit, to ratefie and approue that sentence of excommunication maist iustlie and ordourlie pronuncit against that vennemus enemye of Chryfts Kingdome, as I am assurit it is ratefeit in the heavines, as cleirly may appeir be the effects therof, na les then in the dayes of Ambrose, when Sathan sensiblie possesit sic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryft if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a soar experience nocht lang syne past befor, I may foretell yow a thing to come, giff God in mercie for his Chryfts seak stey it nocht; that yie will find and feill yit mair pernitiuallie the refered poifone of that Pfyllus in brangling the discipline of the Kirk, and punissing of our vndewtifull negligence.

An vther poinet of the doctrine then vttered I hald it nocht vnprofitable heir to insert, because of the necessitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair pastors and watchmen. The flockes aught to loue their pastors deirly be this text and vther of Holie Scripture; they aught to proude for tham all things neidfull and comfortable for this lyff, and to giff tham that honour quhilk aperteines to the ambassatours of Chryft. God biddes thee honour him in the ministerie of his worschiping, and thy saluation with the best of thy substance; and giff thow do nocht this



way acknowlage the awnar of all thy substance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull proffessor therof with guid conscience, and at that day of Gods iustice court, thow fall heir the dome and feill the punishment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamselues, saying, Our teinds ar rigorullie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answer, If men pitie thair awin faulles, it is na excuse for tham; for giff they war neuer sa fear spulyied and oppressed, wald they want the necessar fuid of the body, and reyment thair of, sa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inwart man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine foundit often in publict and privat amangs the pure famifing faulles in this land, a guid number at least wald be walkued and moued to seik pastors on thair awin charges.\* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluation of pure faulles, bot it fand a blessing and successe worthe of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his seit against anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man fall gean or fordar a faull to Chryft and the lyff euerlasting, and nocht receaue of his purs and things of this lyff as he may speare, and it war to speare it on himself? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryft and thie, the man himself, and what he hes, mon be at thy command in Chryft.

O bot they will say, Sall the sacrilegius then pas frie, and bruik the teinds? Na, nocht sa: Bot let the flocks and pastours ioyne togidder, and cry

\* NOTA. That nochtwithstanding of the ordinance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernes in that mater concerning the fervice of God, and the weill of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durst they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryst hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the authoritie and powar of his schapter? Haiff we that fyre that deuores the aduerfar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie against the pure and mean annes, and nocht potent in God for owerthrawing of hauldes, for doing vengeance vpon haill nationes, cheftesing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of persones or sinnes befor the iudgment feat of Chryst? or fall his sword or censour strik vpon the pure adulterar or furnicator being contumax, and ly in the scabart rusting from the sacrilegius, suffering tham to go on contemptiue obstinat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, submitting alwayes my spreit to the prophettes.

First, I wald the Kings Maiestieould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promise; we haiff manifold exemples and reasones to ley befor him. We, and the graittest and best number of our flockes, haiff bein, ar, and mon be, his best subiects, his strynthe, his honour. A guid minister (I speak it nocht arrogantly, bot according to the treuthe,) may do him mair guid service in a houre, nor manie of his sacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this present Assemblie, war directed to the cheiff sacrilegius persones in all the schyres of this Realme, chosin men of godlie grautie and authoritie, full of the Holie Ghost, till instruct, admonise, and charge tham in the name of God, and of his sone Chryst Jesus till amend but deley, &c.

Last, that a frequent and honourable Assemblie war keipit, assisted be the Kings awin presence in persone, solemnlie sanctified with the exerceis of fasting and humiliation, with a guid number of gentilmen and burgeses, directed

in commiffion from euerie paroche and brouche thervnto : Befor the quhilk certean of the specialles of thefe facrilegius perfones might be callit and compeiring, inquyrit if they war of Chryft, and of the trew members of his Kirk or nocht. If they answered they war, then let them testifie it be heiring of his voice and the voice of his Kirk. If nocht, let be fchawin tham that Chryft commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir fun crying, Will ye excommunicat tham ? That will breid a grait fchifine and vproare ; they are the cheiff that faught for relligion ; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reafone. I wald ask tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is fa aft dung in thair heides, to wit, that ipfo facto befor God they ar excommunicat, fa lang as indurdlie againft thair confcience they ly vnder the curs of that execrable facrilage ? And as for the effects and inconvenients alleadgit, I ask onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office ? When anie abyds in finne wherby God is difhonorit, the Kirk hurt and fklanderit, and the perfones felfi indangerit of condemnation, can the pastors be anfwerable for the difcharge of thair dewtie, except they deall with that perfone be all the meanes that God preferyvit to thair calling, wharof the speciall ar the word and difcipline ? And if it be our dewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie ?

And yit to answer by guid appeirance, this mater fall proceide fa fearlie and cleirly, that nan can repuing therto, except they will planlie gaufstand God, the Kirk, the King, and all guid reafone, and fa doing wilbe fa weak, that they may be easilie owercom. As to thair number, it is na thing in respect of the multitude of pure faulles that wants thair spirituall fuid, and are oppreffed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, fa did facrilegius Achan for the inheritance of Canaan, Saul for Ifraell, Joab and the fonnes of Seruia for the kingdome of Dauid ; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The prais of planting of relligion in this land appertaines to the Lord of Hoftes alleanerlie, and when euer they boft of that, they fall in a dowble and hichar degrie of facrilage, arrogating to tham the glorie of God, and that maift fallie, nocht being fa mikle as Gods guid instrument.

- For if they refufe that quhilk we craue, they declar eidentlie they faught



never for God nor relligion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam; they faught neuer against the Papists, bot against the Titulars of the Teinds and rents of the Kirk; they sett nocht thamselfes to hauld out Jesuistes, bot the suddarts that clamed right to Chryfts cott; they wald nocht rut out the seminarie preists, bot the seid of the Kirk, guid lerning, and all relligion. Sa that if God, if Chryst, if relligion, if miniserie, salbe reclaimers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryst, Papistrie, and Jesuittes. And now if it salbe the number of sic that fall mak out our number, war it nocht better to be few? or sic courteours to sett out our court, war it nocht better to be courtles?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receaue ather your approbation or censure, my exhortation is, that we be fearfull till vnderstand our dewtie, and what command we haiff of God in this poinet, and weying it rightlie, that we be about cairfullie to put it in practife, leaving to God the euent and effect, reposing ourselues, what euer fall out, vpon the warrand of his will, and the testimonie of a sound and vpright conscience. Let ws nocht say with the slugart, "Ther is a lyon in the way;" nor for feir of stormie wound or wather leaue af to saw and schear the Lords land. Gif Chryst and his Apostles haid sa done, the Gospell haid neuer bein preatched. And if these noble instruments steired vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enjoyed this libertie and fruit therof. Let ws be then incuragit in the strainthe of our almightie God, and in the authoritie of his lie calling; and the mair that sacrilegius auarice carie men away from God and relligion, let ws the mair earnestlie seik efter him, and procure the weill and confort of the faulles concedit to ws. And without question we salbe terrible to whatsumeuer enemie and contrarie powar, and fall want na guid thing. We fall feid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryst against the vnthankfull warld. It was God, euen our God, wha almost by all meanes begoud the wark meruelouflie, and na les meruelouflie by all meannes hes continowed it in despyt of all contrarie craft and powar; and the sam, our guid God in the sam fort will croun and end it. That all praise therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practifed at that tyme be the welsdome of the politik and warldlie wyse. And siclyk concerning the bischope, whom they percea-

vit to be fallin alreadie gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minister fould haiff a copie of the Book of Discipline and perufe it; and euerie Presbyterie fould cause thair haill members subferyve the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bifchope subferyve the sam, or then to be of new excommunicat: Bot God wrought that mater better.

The Bifchope being a man that delt deceatfullie with all, and neuer difchargit fa mikle as a ciuill dewtie according to the lawes, repofing vpon the Kings fawour, at laft the King was fa fafchit with compliments of all fortes of men vpon him, that he was fa often denunciit to the Horn, and fa lang lying regiftrat therat, and vnderftandiag therwith that he was infamus and euill loued be all men, he was efchamed of him and cuft him af; and fordar difponit his lyffrent to the Duc of Lennox, with the temporalitie of the bifchoprik, wherby the miserable bifchope fell in extream pouertie, and therwithall in a heauie difeafe of body and mynd. Bot he haid fimulat fa often feiknes that nan beleiued him till he was brought till fic neceffitie that he was compellit to vrait to Mr Andro, my vncle, mak confeffion of his offences againft God and him, and craue his helpe; wha, but fordar, vifited him, and fupported him fa, that the fpace of diuers monethes he leiued on his purfe. At laft he befought him to get him fun collection of the breithring in the Town, and for thair fatiffaction promifed to prefent the pulpit and mak publict confeffion. Bot whither he feniyit excufes, or that it was fa indeid that God wald nocht permit him, I knaw nocht, bot he haid neuer that grace to prefent the pulpit againe. In the end of that wintar he fend to the Presbyterie, and maid humblye fute to be relaxed from excommunication; and the breithring, douting wether it was that he felt the dint therof in effect vpon his confeience, or to be a mean to infinuat him in the breithrings pitie, to gett wharby to fuftein him, fend Mr Andro Moncreiff, of guid memorie, and me, with fun others to try him. We fand him in a miserable eftat, and whowfome he marked me, he plucked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods feak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I fchawing him his fine againft Chryft and his Kirk, exhorted him to vnfeiniyt repentance, and therwith confortd him in the mercie of God, and forgaiſt him with all my hart. Then proponing to him anent his excommunication, gif he acknawlagit it lawfullie done, and felt the force of it in his confeience, he interrupted me, and cryed pitioullie out in theſe words: "Louſe

me for Chryft feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thankgiffing he was relaxit.

1591.—At the Provinciall Affemblic conveined in St Andros the 6 of Apryll 1591, Mr Jhone Caldeleuche presented in his name, to the Affemblic, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Affemblic directs Mr Andro Meluill, (chosine that yeir Rector of the Vniuersitie in the roum of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, David Fergusone, and Mr Nicol Dalglaishe, to the said Mr Patrik Adamfone, bischope, to craue of him, in the name of the Affemblic, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The said Bischope sendes the sam subscriuit with his awin hand as efter followes :

*The Recantation of P. Sant Androse, direct to the Synod conuenit at St And. 6 of Apr. 1591.*

BREITHRING, being troublēt with feiknes, that I might giff confession of that doctrine wherin I hope that God shall call me, and that at his pleasour, I aught depart in an vnitie of Christian fathē, I thought guid to vtter the saming to your Worshippis, and lykwyse to craue your godlie Worshippis assistance, nocht for the restitution of anie warldlie pompe or preeminence, quhilk I lytle respect, as to remoue from me the skanders quhilk ar reasit in this countrie concerning the varietie of doctrin, specialie vpon my part, wherin I protest befor God, that I haiff onlie a single respect to his glorie, and be his grace I shall abyde herin vnto my lyves end.

Firſt, I confes the trew doctrine and Christian religion to be teached and rightlie annuncit within this realme, and detestis all papistrie and superstition, lyk as, blessed be God, I haiff detested the sam in my hart the space of threttie yeirs, sen it pleased God to giff me the knowlage of the treuthe, wharin I haiff walkit vprightlie, allweill heir as in vther Countries, as the Lord beares me record, vnto thir last dayes, wherin, partlie for ambition and vean gloire to be preferit to my breithring, and partlie for couetousnes, I haiff possessit greidelie the pelſſ of the Kirk, I did vndertak this office of Bisshoprik, wherwith iustlie the sincerest professours of the Word hes fund fault, and hes condemnit the saming as impertinent to the office of a sincere pastor of Gods Word. And albeit men wald cullor the saming and imperfectiones therof be diuers clokes, yit the sam can nocht be concilit from the spirituall eis of the fathfull, nather yit can the men of God, when they ar put to thair conscience dissemble the sam.

Nixt, I confes I was in an eroneus opinion, that I beleiuit the government of the Kirk to be lyk the Kingdomes of the erthe, plain contrar to the commandiment of our Maister Chryſt, and the monarchie wherwith the Kirk is governit, nocht to be onlie in the persone of our Sauour Chryſt (as it is,) bot in the Ministers wha ar na thing but vassalles, and vnder him in an æqualitie amangs thameſelues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confession of his fathē, and profession of the sincere doctrine of the Word, I repent and craues God pardone.

That I trauelit, bathe be reasoning and vtherwayes, to subiect the Kirkmen vnto the Kings or-



dinance in things that apertaines to ecclesiastik maters, and things of conscience, I ask God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I beliened and sa teachit, the Presbyteries to be a foolishhe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryst, I craue God mercie.

Fordar, I submit myselff to the mercie of God and the iudgment of the Assemblie, nocht misfuring my offences be my awin selff, nor infirmities of my awin ingyne, bot to the guid iudgment of the Kirk, to the quhilk alwayes I submit myselff, and besekis yow to mak intercession to God for me, and to the Kings Maiestie, that I may haiff sum moyen to live, and consume the rest of this my wretched tyme, for whafe cause and fawour I committed all thir errors, and God hes iustlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the settar furthe of the buik called the Kings Declaration, wherin the hail ordour of the Kirk is condemnit and traducit, I protest befor God that I was sa commandit to wait be the Chancellor for the tyme, bot cheiflie be the Secretar, wha himselff pennit the second Act of Parliament concerning the powar and authoritie of Judicature to be absolutlie in the Kings powar, and that it sould nocht be leifome to anie subiect to reclame from the saming vnder the penaltie of the Actes, quhilk I suppose was treason.

Item, Whar it is alleagit that I sould haiff condemnit the doctrine announced and teached be the Ministers of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and protestes befor God, that I nener vnderstod nor knew anie thing bot sinceritie and vprightnes in the doctrine of the ministers of Edinbruche in that point nor na vther.

Fordar, I confes that I was author of the Act discharging the Ministers stipends, that did nocht subferyve the Actes of Parliament; wherwith God hes iustlie recompenced myselff.

The premisses and diuers vther pointcs contained in the Buik of the Assemblie war dyted be Mr Patrik Adamson, and wrytten at his command be his fervant Mr Samuel Cunninghame, and subferyvit with his awin hand, befor thir witnes, directed to him from the Synodall, becaufe of his inabilitytie of body till repaar to the Assemblie, James Monipennie, fear of Pitnaillie, Andro Wod of Streawithie, David Murray, portionar of Ardet, Mr David Ruffall, bailyie of St Andros, Mr Wilyeam Murray, Minister at Dysart, with vthers diuers.

This man haid manie grait giftes, bot specialle excellit in the toung and pen; and yit for abbusing of the sam against Chryst, all vse of bathe the aue and vther was takin from him, when he was in graittest miserie and haid maist neid of tham. In the latter end of his lyff his neirest frinds was na confort to him, and his supposed graittest enemies, to whom indeid he offerit graittest occasion of enmitie, was his onlie frinds, and ceased nocht to recompence guid for euill, namlie my vncle Mr Andro, but fand finall takings of anie spiritual confort in him, quhilk specialie he wald haiff wisst to haiff sein at his end.

Thus God delyverit his Kirk of a maist dangerous enemie, wha, if he haid bein endowit bot withe a comoun ciuill piece of honestie in his delling and

conuerfation, he haid ma meanes to haiff wrought mifcheiff in a Kirk or Countrey nor anie I haiff knawin or hard of in our Yland.

Mr David Blak, a man mightie in doctrine and of fingular fidelitie and diligence in the minifterie, haid be the cairfull procurment of my vncke at the Generall Affemblic, bein apointed Minifter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maift aggrievable with his naturall and giftes. He attendit maift charitable vpon the Bifchope, furnefing him confort bathe for bodie and faull, to whom the bifchope promifit diuers dayes to com to the pulpit, and fuppleing his roun to mak publict confeffion ; bot fo often was Mr David difapointed and maid to occupie his awin roun with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he fould be aduertifed of the tyme when they faw him weakeft, for Mr David wald haiff fellon fean fein fun comfort-able mark of Gods Spreit working with him ; bot being warnit, came and fand him as he leivit fenfles of fpirituall fanctification fa to die, therfor comending him to the mercie and guid pleafour of God with a heavie hart departed.

That yeir alfo Boduell loft the Kings favour, the quhilk being exceffiuellie indulgent towards him diuers yeirs, turned at laft in implacable hatred. He maid manie attempts for furpryng of the Kings perfone, quhilk was the caufe of manie pitifull executiones, wharof a number I faw with my eis, as tragicall fpectacles in the theater of this miferie of mans lyff. But things done be forme of Juftice haid with tham ioyned fun comfortable confideration, but the murdour done of the Erle of Murray at Dinnibirfall be the Erle of Hountlie on fear day light, the King luiking on it with forthought, fellon hamfukin and treafone vnder tryft, maift crewalie with fyre and fworde, yit mightelie cryes and importunes the ear of the righteus inquyrar and revengar of bloode.

1592.—The aw of Bodualls remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horror of the deid of Dinnibirfall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and fangs keipit in recent deteftation, alfinikle as the publict threatning of Gods iudgments therupon from pulpites, obtained (at the Parliament hauldin at Edinbruche in the monethe of Junie 1592, for better expeding of the forfaultrie of Boduall), by our expectation that quhilk haid coft ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of

Generall and Synodall Affemblies,—of Presbyteries,—of Discipline; the tenor wharof, becaufe it is the speciall euident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregistrat.

*The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Affemblies, Presbyteries and Discipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.*

OUR Soueraigne Lord and Estaites of this present Parliament, following the louable and gude exemple of thair predeceffours, hes ratified and approued, and be the tenour of this present Act ratifies and approues all liberties, priuileges, immunities and freidomes whatfumeuer giuen and granted be his Hienes, his Regents in his name, or anie of his predeceffours, to the trew and halie Kirk, presentlie establiht within this Realme, and declared in the first Act of his Hienes parliament the twentie day of October, in the yeur of God, a thowfand fyve houndrethe threescore nyntein yeirs; and all and whatfumeuer Actes of Parliament and statutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the said Kirk: And specialie the first Act of Parliament haldin at Edinbruche the twentie four day of October, the yeur of God, a thowfand fyve hounder fourscore ane yeirs, with the haill particular Actes there mentioned, quhilk salbe als sufficient as gif the sam war heire exprested; and all vther Acts of Parliament maid sentine in fawour of the trew Kirk: And siclike ratifies and approues the Generall Affemblies apointed be the said Kirk, and declares that it salbe lawfull to the Kirk and Ministers, euerie yeur at the least and after pro re nata, as occasion and necessitie fall requyre, to hald and keipe Generall Affemblies; provyding that the Kings Maiestie or his Commissioners with them to be apointed be his Hienes be present at ilk Generall Affembly, befor the dissolving therof, nominat and apoint, tyme and place, when and where the nixt Generall Affembly salbe haldin; and in case nather his Maiestie nor his said Commissioners beis present for the tyme in that town where the said Generall Affembly beis haldin, then and in that case it salbe leifum to the said Generall Affembly be thamfelses to nominat and apoint tyme and place, where the nixt Generall Affembly of the Kirk salbe keipit and halden, as they haue bein in vse to do thir tymes bypast. And als ratesies and appreines the Synodall or Provinciall affemblies to be haldin be the said Kirk and ministers twyse ilk yeur as they haue bein and ar presentlie in vse to do within euerie province of this Realme.

And als ratesies and appreines the Presbyteries and particular Sesshons apointed be the said Kirk, with the haill iurisdiction and discipline of the sam Kirk aggreit vpon be his Maiestie in conference haid be his Hienes with certean of the ministers conueined to that effect: Of the quhilk articles the tenor followes.—Maters to be intreated in Provinciall Affemblies: Thir affemblies are constitut for wegthie maters, necessar to be intreated be mutuall consent and assistance of breithring within the province as neid requyres. Thir affemblies hes powar to handle, ordour, and redres all things omited or done amifs in the particular Affemblies. It hes powar to depose the office bearers of that prouince, for gude and iust cause deserving deprivation: And generalie thir affemblies hes the haill powar of the particular Elderfchipes wharof they ar collected.—Maters to be intreated in the Presbyteries: The powar of the Presbyteries is to giue diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquire diligentlie of nauchtie and vngodlie perfonas; and to trauell to bring tham in the way again be admonition or threatning of Gods iudgments, or be correction. It aperteines to the Elderfchipe to tak heide that the Word of God be purlie pretched within their bounds; the sacraments rightlie ministered;



the discipline interteined, and ecclesiasticall gudes vncorruptlie distributed. It belanges to this kynd of assēmbles to cause the ordinances maid be the Assēmbles Prouincialles, Nationallles and Generalles, to be keipit and put in execution; to mak constitutions quhilk concerns τὸ πρῶτον in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter nawewles maid be the Prouinciall or General Assēmbles; and that they mak the Prouinciall assēmbles forsaide priue of the rewles that they fall mak: And to abolishe constitutions tending to the hurt of the sam. It hes powar till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie reuled be sufficient ministerie and session, they haue powar and iurisdiction in thair awin congregations in maters ecclesiasticall. And decernes and declares the saids Assēmbles, Presbyteries and Sessions, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the selff, nochtwithstanding of whatsumeuir statutes, actes, canon, cinill or municipall Lawes maid in the contrare: To the quhilk, and euerie an of tham, thir presentes fall nocht expres derogation. And because there ar diuers Actes of Parliament maid in fawour of the Papistick kirk, tending to the preiudice of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, quhilk standes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates forsaids hes abrogated, cassed and annulled, and be the tenor heirof abrogates, casses and annulles, all actes of parliament maid be his Hienes predecessours or annie of tham, for meaintenance of superstition and ydolatrie, with all and whatsumeuir actes, lawes and statutes maid at anie tyme befor the day and daie heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the saming is vsed and exerceid within this realme.

And in speciall that part of the Act of parliament, balden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be giffen to Eugenius, the Pape for the tyme; the Act maid be King James the Thride, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes autoritie is establisht: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-fang to euen-fang.

Item, that part of the Act maid be the Quein Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing speciall licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates forsaids declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thowand fyve houndrethe fourscore four yeirs fall na wayes be preiudiciall, nor derogat anie thing to the priuilege that God hes giffen to the spirituall office bearers concerning heads of Relligion, maters of heresie, excommunication, collation or deprivation of Ministers, or anie siclyk essentiall censers, specialie groundit, and haifand war-rand of the Word of God. Item, our Soveran Lord and Estaites of Parliament forsaids abrogattes, casses and annulles the Act of the sam Parliament, haldin at Edinbruche the said yeir 1584, granting Commiſsionnes to Bischopes and vthers, Judges constitut in ecclesiasticall causes, to receaue his Hienes presentationnes to benefices, to giue collation thervpon, and to put ordour in all causes ecclesiasticall; quhilk his Maiestie and Estaites forsaids declares to be expyred in the selff, and to be null in tyme coming, and of nan auail, force, nor effect; and therfor ordeanes all presentationnes to benefices to be direct to the particular presbyteries in all tyme coming, with full powar to giue collationnes thervpon; and to put ordour to all maters and causes ecclesiasticall within their bounds, according to the discipline of the Kirk: Prouyding the forsaide Presbyteries be baid and aftricted to receaue and admit whatsumeuir qualified Minister presented be his Maiestie or laik patrones.

This Act is maist remarkable, for the passing therof was flatlie denyed till it was extract, and being extract and fund to haiff bein published and giffen out with the rest, it was mikle rowed and detested in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellar for the tyme, for the sam, wha inducit the King to pas it at that tyme, for what respect I leaue it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praise and thankes for euer.

Ther was that yeir, in the moneth of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the religiou and professours therof. The quhilk I mention and sett down of purpose, to schaw the custum of our Kirk, louable and profitablie obseruit heirtofore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now restranit and dischargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the religion and professours therof, efter incalling of the name of God, haiffing communicated mutuellie thair intelligences, hes fund the enemies of the treuthe within this countrey verie diligentlie laboring for subuerfion of the religion, and findrie crewall and dangerus plottes concludit and intendit to be execut with all possible diligence, vnles the Lord, of his mercie, disapointed thair interpryse. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

*The Causses of the Generall Fast.*

1. The practises of the enemies without and within this countrey, intending till execut the blodie decreie of the Counfall of Trent against all that trewlie profes the religion of Chryft, to the vtter subuerfion therof and of the Kings esteat and persone, whafe standing and decey thay acknawlage to be ioyned with the standing and decey of Relligion.

2. A miserable desolation of the graittest part of the countrey, perishing in ignorance throw leak of pastors and sufficient moyen to intertean the Word of God amangs tham, with a cearlesnes of the Magistrats to remead thir miseries.

3. A feirfull defection of a grait number of all esteats in this land to Papistrie and Atheisme, speecialie of the nobilitie, throw the reforting and trafecting of Iesuites, Seminarie Preists and vther Papists, without execution of anie Law against thame.

4. The generall difordour of the haill esteat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blasphemie of the name of God, contempt of the Magistrat, tresson, innocent blood schede, adulteries, witchcrafts and sic vther abominable crymes.

Thir causses to be enlargit and eiked be the discretion of euerie brother, according as he fall haiff sure knowlage and sence of the premisses.

Item, it is ordeanit that euerie presbyterie trauell within thair awin bounds till inform the specialles and best affected gentilmen amang tham of the practife of the enemies, and to moue tham to be vpon thair gard, and in readines vpon aduertisment for defence of Religion and professours therof, and resisting of theemie; and to tak vpe and compose all feiddes, namlie amang tham that ar trew professours, or at the least assurances, whar fall aggriment can nocht be presentlie procured, and to refaue thair subseriptiones vnto the generall band, at leist whar it falbe thought requisit, at the discretion of euerilk Presbyterie. And because the Presbyteries vnderwrytten, for diuers considerations, cranes the assistance of sum vther breithring, the breithring heir conveined hes apointed Mr Robert Pont to concure with the Presbyterie of Aberdein for the effect aboue wreittin; Mr Robert Rollok with the Presbyterie of Dalkethe, and Mr Robert Bruce and David Lindsay with the Presbyteries of the Waft for vptaking of the deadlie feiddes betwix the Maister of Eglington and the Erle of Glenearn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtene his Maiesties Commission, and procure his Maiesties Commissioners may be direct with thame; and they till attend on this as thair lesar will serue. And in the mean tyme, that his Maiesties Letters be obtained to moue the parties till assure, and the Presbyteries to trauell sa far as they may be thair awin labours.

Item, that the breither acquent thamselues withe the histories of the crewaltie of the confederates of the Councell of Trent, practeifed against the fathfull in vther countreyes, and inform thair congregations thair of, as lykwayes of the lyk crewelties against thamselues, gif they preueall in thair wicked attempts. And in respect of the subtiltie and secreit craft of the aduersars, wha now sa deiplye hes lerned to dissemble thair proceedings, that speciall fute be maid to God in our publick prayers, that the plats and hid practises of the enemies may be discouered, brought to light and disapointed.

Item, It is ordeanit that ther be an ordinarie counseill of the breithring vnderwrytten, viz. Maisters Robert Bruce, David Lindsay, Robert Pont, Jhone Davidstone, Walter Balcanquhall, James Balfour, Patrik Galloway, Jhone Dunkestone, wha fall convein ordinarie euerie ouk ans, and offer, as occasion fall craue, to consult vpon sic aduertisment as falbe maid to them from diuers partes of the countrey or vtherwayes, and providere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of thair conclusionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the next Assemblie Generall, whase office fall consist in the poinets following:—

Imprimis, He fall trauell diligentlie be all meanes to be informed of the practises of Papists, as be merchants and passingers coming from vther countreyes, and all sic as from anie part of this countrey reforts to Edinbruche. For the quhilk cause also, the Ministers in euerie part ar commandit to mak cearefull aduertisment of all kynd of practises against the religioun of all Papists, Jesuistes and reseatters of tham within thair bounds, and all vther weghtie enormities that fall fall cut and com to thair knowlage, and that in forme as efter followes:—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howisone for Inuernes, and Jhone Forstar for Forrese, fall send thair aduertisments to Mr Alexander Dowglas, Minister of Elgean.

Mr Alexander Dowglas for Elgean fall send to Mr Piter Blackburn, Minister of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strathanthstone for Mar, Mr George Paterstone for Garioch, and Mr Duncan Davidstone for Dear, fall send



to Mr David Cunningham, Minister at Aberdeen. Mr Piter Blackburn and Mr David Cunningham fall fend thair aduertifments to Montrose. Mr Andro Miln for Mernes, Jhone Dury for Breachin, Mr Arthur Fithie for Arbrothe, Mr James Nicolifone for Meigle, fall fend to Wilyeam Chrytiffone, Minister of Dondie. Wilyeam Chrytiffone fall fend to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dunkeld fall fend to Mr Jhone Malcolme at Perth; Mr Jhone Malcolme to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblen, Mr Patrik Simfone for Stirling, Mr Jhone Spotsfode for Linlithgow, Mr Adam Jhonstoun for Dalkethe, James Gipfone for Hadintoun, Mr Robert Habroun for Dumbar, Mr Archbald Dowglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Meffan for Dunfe, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedbrouche, Mr Hew Foullarton for Drumfreife, Mr David Blythe for Kirkeowbrie, Mr James Davidfone for Wigton, Mr Andro Hay for Glasgw, Mr Robert Darrouche for Hamilton, Mr Robert Lindfay for Lannerik, David Fergusone for Dumfermling; all thir fall fend thair aduertifments directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeld for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Rose for Dumbarton, Mr Andro Knox for Pafley, fall fend to Mr Andro Hay in Glasgw, and he to Mr Walter in Edinbruche.

Mr Andro Meluill for St Andros, Mr Thomas Bowchanan for Cowpar, fall fend to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and last, Mr David Spense for Kirkady to the sam Mr Walter. Prouyding that if anie of the aboue wrettin breithring haiff the commoditie of a traffic bearer vtherwayes, or if the mater be of sic weght that it will nocht suffer delay, in that case they fall fend to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaidd breithring may haiff the mair sure intelligence, it is ordeanit that euerie brother within the Presbyterie fall giff tham sure information at all occasionnes neidfull.

Secondlie, Efter the said agent fall receaue thir intelligences and aduertifments, he fall at the first meitting communicat tham to the conceill of the breithring; and if the mater requyre halt, the Agent fall convein the Counceill for that effect; and being found be tham to requyre fordar advyse of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receaue direction fra the Counceill.

Thridlie, Whatfoeuer fall happen to be concludit be the Conncall of the breithring to be futed at his Maiestie, Counfall, Session, Proveft and Balyies of Burrowes, Convention of Esteates, Burrowes or Barrones, or vthers whatfumeuer, the said Agent fall attend fathfullie and diligentlie for executing thair of, and report his diligence to the Counceill.

The said Agent fall feik out and extract all Letteres, Acts, and Decreits anent the caus committed to him, and vse and direct tham as they aught to be, and to communicat tham, togidder with the conclufiones of the Conceill, to sic Presbyteries and partes of the countrey as the Conceill fall direct, according to the forme, and be the perfones aboue wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceedings and deallings with the Prince, Councall and Esteattes of this realme, fra tyme to tyme fen the Reformation of Relligion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, scrolles, wryttes and anie pices that ar in the baldin of anie breither, falbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyse all proceedings and deallings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purs for furneing of necessarie expences for the affaires forsaids, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sic as he thinks guid to adioyne to him, fall mein the waut of thir comoun expences in sa dangerus a tyme to sic men of all esteates as he knawes to be weil affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the sommes collected be put in a box, wharof thair salbe twa or thrie keyes in the hands of twa or thrie breithring of the Councell, wha fall deburs therof as the said Councell fall command thame.

Item, It is ordeanit, that the said Counfall fall trauell ernesstlie with his Maiestie and Counfall, that the Articles following may be granted :—

That his Maiestie, be publict proclamation, mak his guid affection toward the Relligion and professours therof knawin to his haill subiects, and promise to meantein and defend it against all enemies without and within, to the vttermaist of his powar; and that he accompt all the enemies therof to be enemies of his estat and persone, and of this Comounwealthe; charging heirfor his haill subiects to ioyne thamselues in a vnitie and professioun of the trew religion professid within this countrey, and subscriue the generall band for the meaintenance therof against whatsoeuer enemies, quhilk salbe presented to tham be the Ministrie.

That a Commission be granted till a certean of the best affected noble men, barrones and gentilmen and magistrats within borrowes, that is to say, to the Provest and bailies of euerie broughe within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counfall against whatsumeuer Jesuites, Seminarie Preists, excommunicat and trafecting Papists and thair reseatters, and to cause mak Wapinschawings, and convein the countrey in armes, at all occasions neidfull for defence of the trew religion, and resisting of the enemies therof.

That a sufficient number of the wyfest of the noble men, barrones and best affected to religion, his Maiesties estat and standing, and the weil of this Comoun welthe, be appointed vpon the Secret Counfall, and mak thair residence in Edinbruche this wintar, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this countrey be disapointed and repressed.

That all Papists and practeisars against the Relligion be remoued from his Maiesties companie, and debarrid from all publict charge, Commission, Lieutenandrie or publict office.

That all Skippers and Maisters of shippes fall present to the Magistrat and Counfall of the place whar they fall aryue, all passingers, merchants and vthers that fall com with tham in thair shippes, wha fall giff thair conscience and aithe of all persones and packets of letters or buiks whatsumeuer, quhilks they haiff receavit at anie port sen thair departour, to be delyverit to anie persone or persones within this countrey or without. And giff thay haiff sett on land at anie part anie persone or persones, or delyverit packets or buiks, coffars or kifts to anie whatsoeuer, vnder pean of confiscation of shippes, guds and gear.

That a Commission be giffen to the persones vnderwryttin, viz. \_\_\_\_\_, to sett down a constant form of prouision of Ministers stipends at euerie congregation within this countrey; and that to be ratefied in Secret Counfall, Session and Chacker to haiff the straithe of a Law quhill Parliament, and then to be ratefied be the haill Esteatts.

Last, It is ordeanit that ther be a Generall Assemblie at Edinbruche the nynt of Januar nixto-com, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche giff aduertifiment therof to the breithier of all Presbyteries, that they mak na waif trauell.

And thir things deuyfit be my vncl Mr Andro with the rest of the breithring, Mr James Nicolfone and I war ordeanit to pen and sett in ordour.

Betwix this Convention and the Generall Assemblie following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft sic, whar his priuie conuersation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitlie suspected, and thereafter certeanlie knawin be sum of his familiars that he was a trafetiar directed with commiffion in word and wryt to the King of Spean be sum Scotis noble men. Of this Mr Andro Knox, minister at Paisley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the sheppe, sic he being readie to mak seale, and apprehends the said Mr George, and cerfing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscriyvit with thair hands, wryttin, sum in Latin and sum in Frenche, togidder with thair cachets, fignets, &c.\* He being thus apprehendit is brought with diligence to the King, and put in pressone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Assemblie, convenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, befought the King to tak ordour with these vnnaturall subiects, betrayers of ther countrey to the crewall Spaineyard. With the quhilk the King tuk nocht weil at the first, quarreling the barones for thair conveying in sic number at the Ministers warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warnings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King satteling, aggregait thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispenfe, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all seueritie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

\* Vide, the Discouerie, &c. and examination of Mr George Car and David Grame of Fentrie, publiit in print at the executioun of the said David.



fufpition and mifcontentment in the harts of all the guid fubiects of the land towards the King.\*

In that Simmer the Deuill fleired vpe a maift dangerus vproar and tumult of the peiple of St Andros againft my vncle Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius mifrewlars of that Town, of whom I mentioned befor in the trouble of the honeft men therof, hated Mr Andro, becaufe he could nocht bear with thair vngodlie and vniuft delling, and at thair drinking, incenfit the rafcals be fals information againft Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; fa that the harme of thair drink began to rift out crewall thretnings againft the Collage and Mr Andro. They being thus prepeared, the Deuill deuyses tham an appeirance of iuft occafion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceife of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and paffage of the town. Wharat a certean of tham fhooting a efter noone, amangs the reft was Mr Jhone Caldcleuche, then an of the Maifters of Theologie, bot fkarfe yit a fhollar in Archerie, wha miffing the butt and a number of thak houffes beyonde, fhoottes his arrow down the hie paffage of the wynd, quhilk lightes vpon a auld honeft man, a matman of the town, and hurts him in the crag. This coming to the eares of the forfaid malitius and feditius, they concitat the multitud and popular crafts and rafcall, be thair words and found of the comoun bell; wha fetting vpon the Collage, braks vpe the yet therof, and with grait violence vnbesets the principall chahner, ding-ing at the forftare therof with grait geftes, crying for fyre, &c. Bot the Lord affifting his fervant with wefdome and courage, maid him to keipe his chalmer ftoutlie, and dell with fun of tham fearlie, whom he knew to be abbusit, and with vthers fcharplie, whom he knew to be malitius abbusars of the peiple. Be the trauelles of Mr David Blak now entred to his minifterie, and Mr Robert Wilkie, primarius of St Leonard with vther maifters and fhollars of the Vniuerfitie, efter lang vexation and mikle adoe, the peiples infurrection was fattelit.

The King, be the Cancellars Counfall and moyen, was graitlie offendit with this, and calling the Magiftrats and certean of the ring-laders, ordeanit tham

\* Then did I firft put in print fum of my poefie; to wit, the Defcription of the Spainyarts Naturall, out of Julius Scaliger, with fum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occasion getting graitter bands and mair streat abone the heids of the town for staving of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt. Mr Andro overpaffit and forgaiß bygeanes, vpon a humble submiffion and band of preventing and absteyning from sic fasones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyßday. efter fyve years cessing, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within fax or fevin moneths died : the onlie corps that past out of my hous these diffon of yeirs. Of the quhilk visitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his praise. For the quhilk I wrot this Epitaphe :—

Sen all mon enter into preßon strang  
Of erdlie fleche, and ther remean a space,  
They ar, bnt dout, maist happie all amang  
Wha schortest tym remeanes in sic a place.  
Lo ! this hes bein my luk and happie ceafe,  
Aboue fax moneths nocht to ly opprest  
Withe erdlie bands, when God of his gud grace  
Has tean me ham to his æternall rest.  
Sen Chryst hes then receau'd me in his glore,  
Deir mother, ceafe, lament for me no more.

In the monethe of September 1593, the Provinciall Assemblie conventit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the bisshines and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater grauelie and efter guid and throuche aduyfment, condiscendit all in on voice to pronunce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God sa blessed that the haill Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a speciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to for-faultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S<sup>r</sup> Patrik Gordoun of Achindown, and S<sup>r</sup> James Chifholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commiffionars from thame to be keipit at Edinbruche in October following, for profecuting of the mater.

That Convention at Edinbruche was frequentlie keipit bathe be minifters and barones, wherin it was thought guid that Commiffionars therfra bathe of the miniftrie and gentilhnen and burgefles fould be direct to the King, craving ordour taking with thefe excommunicat papift Lords; namlie it was verie greiws to the breithring to heir that the faids excommunicat Lords haid repearit to his Maieftie and fpokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiffion to be regratit. The King at this tyme was in Jedbruche, and the mater fuffered nocht delay, for thefe papift Lords was making grait preparation of armes, and amaffing thair frinds to repear to the King and ceafe about his perfone. Therfor it behoued me, (all vther refufing except Mr Patrik Galloway, the Kings ordinar minifter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiftoun and Caderwoode, and twa burgefles of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our affembly of Fyff was bitterlie inveyt againft, namlie my vncl Mr Andro and Mr David Blak. I anwerit for all, as it pleafit God to giff, and efter the Kings coler appeafit, we difchargit our Commiffion in maift humble and feetfull manner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgefles, wha ftude honeftlie be it, faying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieftie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delynering our petitiones in wryt, betymes on the morn, we gat our anfwers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the fpeciall anfwers was, That the King fould hauld a Convention at Lithgow foone efter his retourn from the Southe, whar he fould tak ordour with all thefe maters.

Bot the breithring, certeanlie informit that the papift Erls was conveining all thair frinds of purpofe to be prefent at the faid Convention, and place thamefelues about the King, thought meit that all fould with diligence retourn ham to thair countreyes, and mak warning thair of to thair barrones and brouches, fchawing the Kings guid anfwers and the enemies purpofe; defyring therfor all to be in readines to keipe the faid Convention for difapointing the aduerfar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent thair proceedings. The quhilk was done be euerie Commiffionar with exact diligence.



Ther was a Convention of the barrones of Fyff keipe at the sam tyme at Cowpar, to the quhilk my vncle Mr Andro and I haſting, maid thaim to direct ſpeciall barrones of thair number with certean of the miniſterie, to the town of Perth to incurage thaim, and to promiſe thaim aſſiſtance for keiping of thair town againſt the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war conſtreanit to receaue thaim. The beſt and maiſt zealus barrones, gentlemen and burgeſſes, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonſtoun, till the King ſend expres diſcharge of the ſaid Erles forces, and commandit thaim withe a few of thair frinds to abyde quyettlie in Perth, attending his will anent thair eſſeares. Quhilk being vnderſtud, leaving ther armes, commiſſionars coming from euerie parochie and preſbyterie, keipit the dyet at Edinbruche, at quhilk they reſoluit to direct from that Convention a comiſſion of barrones, burgeſſes, and miniſters to the King and Convention of Eſteattes at Linlithgow, withe petitiones as of befor. Sa the number ſend to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (becauſe, as they ſaid, beſt acquainted with the haill proceadour of the mater,) I was choſin to be ſpeitchman and preſentar of the petitions. Bot the Chancellar Mattellan haid dreſſit all to our coming, ſa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Eſteats, to be haldin at Edinbruche the monethe following. The Erles papifts turning bak, and all our folks going ham, with thankfull harts to God for diſapointing of a maiſt dangerus interpryſe as euer was of an be papifts in this land.

The Convention at Edinbruche followit efter in the monethe of December. whar I, withe vthers apointed, preſented of new our former petitions; the quhilk the King receaving, contentedlie promiſe to ſatiſſie at efter noone. At quhilk tyme we attending, ther was offers of ſatiſſaction to the Kirk and the Kings Maieſtie, giſſin in be the Erls agents, whervpon the nixt day the King, with large diſcourſe, ſchawes to the Eſteattes whow dangerus the mater was, for giſſ the offers of theſe noble men war refuſit, they wald deſperatlie go to armes, and get forean aſſiſtance, quhilk might wrak king, countrey, and religion. And ſa be that and ſic lyk arguments, inducit the Eſteates, (wha ſeing the Kings inclination vſes nocht to gainſtand, for manie of thaim that ar called ar prepared befor hand for the purpoſe,) to condiscend to an vptaking of the mater. And ſa diuers dayes was deuyſit that Act of Abolitioun; of the quhilk I will nocht ſpeak, nocht being my purpoſe to wryt a Storie ather ciuill or eccleſiaſtik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and fie ; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in graitt suspition and misflying of his best subiects, bathe for fauoring of Papists, and of him wha haid sa notoriousslie committed that filthie murdour of the Erle of Murray at Donibirfall.

My vnckle Mr Andro, vsing alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition concerning his euill thinking and speaking of the best frinds of Chryst and himself, the Guid Regent, Mr Knox, and Mr George Bowchanan ; and his thinking weill and fauoring of Chryst and his graitest enemies the papists, and namlie that Hous of Hountlie, desyring confidentlie that he as war his counfallours therin sould kythe in presence of the Esteatts, and giff he conuicted tham nocht of fals, treasonable and maist pernitiis doing therin against Chryst, the Kings persone, his esteat and realme, he sould nocht refuse to go to the gibbet for it, prouyding they being conuict sould ga the sam gett. Withe the quhilk the King and his Counfallors comported, and past ower the mater with smylling, saying the man was mair zealus and colerie nor wys.

On the Michelmes that yeir, the crafts and burgeses of St Andros changing ther prouest, for the Lard of Darfie, chosit Capitan Wilyeam Murray, quhilk maid Darfies frinds to rage sa, that Burley cam vnder sylence of night and tuk an honest man out of his hous and caried him away ; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and reft away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abbuse certean citeiniers therof at his pleasure, and that indeid of the best fort. The quhilk, when it was meind to my vnckle Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magistrate, convocat the haill Vniuersitie, and schew tham whow their nibours of the Town war oppressed, and what Gods law and manes bathe craued in he a ceas. And sa resolut to tak armes for helpe and defence of the town, and comfortable affistid with my Lord Lindsay, Sr George Dowglas, and diuers gentilmens of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reasone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertstone,

an of the Maisters of the New Collage, a godlie, honest, and lerned man, Mr Jhone Jhoufston, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam hame and contented to tak part with my vncle, Mr Andro, in the said Collage; and wha sen syne hes bein a grait helpe and confort to my said vncle, and ornament to the Collage and Vniuersitie. Mr Jhone Caldeleuche withstod his electioun, and troublit the Collage and Vniuersitie verie mikle, and last raisit fourmmonds and callit ws befor the King and Counfall. Bot he was send hame the graitter fooll, whar for his violation of the actes and troubling of the Vniuersitie, he was deposit from all office bearing within the sam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drowning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a wonderfull deliuerance alas for thankfulnes! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the spring tyme in the yeir following, 1594, the outlaw Boduall kytche openlie with forces at Leithe and at Preistfeild, bot withe lyk succces as often tymes befor. He tuk vpe men of war in secret vpe and down the countrey, and gaiff out that it was at the Kirks employment against the Papists, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie suspected be the King, and bak speirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his rest a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effeares, let be to haiff a delling with in action.

The Generall Assemblie conveined at Edinbruche in the moneth of May; my vncle Mr Andro, chosin Moderator. Thair compeired the Lord Home, making humble supplication to be relaxed from excommunication. It was granted vpon certean conditiones verie streat, the quhilk in cais he sould thereafter contrauein or nocht fulfill, he sould be of new denunciit accusit. Bot the said Moderator nocht finding sic takens of trew repentance as he wald haue cravit, and thought neidfull to be sein be the Kirk, namlie sic grait number and force of enemies being in the countrey, efter he haid schawin his reasones to the Assemblie, wald nocht pronounce the sentence of absolution; Bot Mr David Lindsay being last moderator did it.



Therefter the fentence pronuncit be the Synod of Fyff againft the reft was approuen and ratified be the haille Affembly, acknowlaging therein the fpeciall benefit of Gods prouidence in fteiring vpe the fpreits of his fervants to be wac-ryff, cearfull, and curagius in the wark of his glorie and caufe of his Kirk. And during the tyme of Affembly was directed, with Commiffionars, certean Articles and Petitiones to the King. Amangs the quhilk commiffionars I being named, fume faid it was nocht convenient, being fufpected and euill lyked of be the King. To the quhilk opinion the Affembly beginning to inclyne, I ftud vpe and faid, I haide bein employed in commiffion oft tymes againft my will, and when things was mair peanfull and dangerus, even when vthers refusit, bot now even for the reafone quhilk was alleagit, I wald requieft for it as a benefit of the breithring to fend me, quhilk wald be the onlie way to cleir bathe them and mie of fufpition and fklander, for even vtherwayes I meined to prefent myfelff at Court befor the King, to fie gif anie man haide aught to fay to me. Of this the breithring war glaid, and refolued in a voice to fend me. Sa coming to Sterling, whar the King was, far by our expectation we war maift gratiouffly accepted. All our Articles war reafonit and answerit be his Maiefties awin hand wryt vpon the margent, and that verie fauorable to our grait contentment; and therefter, I that was the grait traitour, with the reft callit in to the Cabinet with the King alleane. His Maieftie begins to regrat that he could nocht find that freindlines in the Kirk quhilk he crauit and wiffed. I haiffing the fpeiche answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of difeafe, yea deathe. The King asked me what that was. I faid it was fufpition on ather fyde; for purging wharof it war beft we fould be frie on ather fyde, and fchaw our greiffs and occafiones of fufpecting the warft, the quhilk being remouit, the body wald be curit and haill. The King thought it maift meit and pertinent, and begins and expones what he haide: 1. Concerning the affembling of his fubiects without his licence. To the quhilk we answerit, we did it be the warrant of his Maiefties lawes, and of Chryft, according to the Word, and cuftom of our Kirk fen the beginning, quhilk nather haide, nor be Gods grace euer fould be to his Maiefties hurt, bot honour and weill. 2. Concerning the excommunicating of his fpeciall fervant and noble man the Lord Home. We answerit, That he was a profest dangerus papift, in courfe with the reft, and whowfome he repented and reteired from them, as we war in guid hope he fould do, and approue himfelff to the prefent Affembly, he fould be relaxed and his Maieftie fatiffieit theranent. The

3 and last, was concerning Mr Andro Hountar, minister, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Presbyterie of St Andros haid proceedit against him, and haid deposit him of his office of ministerie. Then his Maiestie ceassing, I asked if his Maiestie haid anie thing to say to me. He answerit, Na thing mair nor to all the rest, faiff that he saw me ane in all commissiounes. I answerit, I thanked God therfor, for therein I was serving God, his Kirk, and the King publictly, and as for anie privat vnlawfull or vndewtifull practis, I wald wis traducars (if anie was of me to his Maiestie) sould be maid to schaw thair face befor ther King, as I presentlie haid procured of the Kirk to do of sett purpose. And thereafter exponing all our greiffis and petitiones, receavit, as said is, verie guid answers, namlie a promise of a Parliament with all convenient diligence, wharin these excommunicat papist Erls sould be forefaultit, and thereafter proceedit against with fyre and sword. Efter the quhilk, the King taking me asyde, cauffit vthe the Cabinet, and ther conferrit with me at lainthe alean of all purposes, and gaiff me speciall commendationes and directiones to my vncle Mr Andro, whom with me he acknawlagit to be maist fathfull and trustie subiects. So of the strang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and sa indeid continowed till these papist Erls war brought hame and restored againe, as we will heir at lainthe heirefter.

The Parliament according to promise was solemnizet in the moneth of Junij, 1594, at quhilk the excommunicat Erls forsaide war, vpon the intercepted wryttings and blanks, forfaulted, streat actes maid against Mes heirars and papists, and monie guid in fawour of the Kirk, for ministers leivings, gleibs, and manfes. And I being then in grait credit, purchassit be the Kings awin speciall cear and fawour, ane Act in fawours of the honest men of St Andros, James Smithe and Jhone Walwode, for retourning of tham from exyll to thair awin countrey, citie, hous, wyff, and childring.

In the heruest quarter thereafter, the Erle of Argyll, authorisid with the office of Lieutenantrie, prepeared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and faught him at Glenrimes, aboue Murray land, with vncertan victorie, bot graittest los to Hountlie; for excommunicat Auchindown was ther flean, with vther diuers gentilhmen of his kin, ther horses all spoilled, and a grait number of the best heavilie woundit, quhilk maid tham vnable thereafter to mak anie resistance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horfmen and fittmen vnder wages, by the comoun forces gathered be proclamation, past northe against these Rebelles, whom my vncle Mr Andro and I, with vthers of the ministerie accompanied also at his Maiesties desyre, to bear witnes of his peanes and feuear proceedings against these, becaufe the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na resistance, bot the enemies fled and darn'd. Yit the King resoluit to go fordwart to thair cheiff houffes for demolishing therof; bot extremitie of wather steyed him till almaist the first monethe was consumed, and for the nixt ther was na pay to the wagit horfmen and fittmen, wherin stund the forces that war reposit on to do the turn. It was therfor be his Maiestie and Counfall thought a turn wheron the haill cause dependit, to direct a man of credit, fathfulness, and diligence to moue the branches and weill affected of all rankes to send with diligence the second monethes pay, for the quhilk I was maid choise of be the King, Counfall and Breithring. Wharof I mak mention to the praise of my guid God, wha keipit me, and directed all aright, the message being maist peanfull and perrillus, bathe for my persone and fame and estimation. The iorney was lang to go to Edinbruche and retourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maist, I was comandit to wrait to Eingland to Mr Bowes ordinar Ambassatour, and to assure the breithring of the ministerie of Edinbruche and all vther, yea to preatche it, that seing the Rebels war fugitiue, thair principall houffes sould be demolished to testifie the Kings vtter indignation against thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when sic moyen was maid that thair sould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a cear of me saued all, except my man, wha at my retourning, throw exces of trauell, tuk seiknes in Cowy and died. I haid also a speciall frind behind whom God vsit as instrument to work that wark and saiff my creadit. This was my vncle Mr Andro, wha being at Streabogy, and present in Counfall daylie, when he maniest vottes it was inclyning to spear the hous, he reasoned and bure out the mater sa, be the assistance of the guid Lord Lindsay and Capteans of horfmen and fittmen, that at last the King takes vpon him, contrar to the graiteft part of the Counfall, to conclud the demolishing of the hous, and giff command to the maister of wark to that effect, quhilk was nocht lang in executing be the fouldiours. When



all was done, lytle found meining and finall effect fordar was producit. For the King returned Southe, and left the Duc, Lieutenant behind to accomplis the mater, wha tuk vpe rigorusslie the penalties of countrey peiple that obeyed nocht the proclamaciones, and componed easelie with the assistars of the rebels, be auaritiis and craftie counfallars wha war left with him, quhilk rased a grait offence and out cry, and litle vther guid. Alwayes in end these papist excommunicat and forfaultit Erls war compellit to pas aff the countrey, and sa God triumphit ower tham, till in his iustice for our finnes they war retournit and fett vpe againe. Bot becaufe thereafter my diligence was thought ower grait, and my speitches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregister heir the wrytings quhilk I gat at that tyme from the King and Breithring.

*To our traifi frinds the Ministers of the Euangill at Edinbruche.*

TREST FRINDS, We greit yow hartlie weill. At the leat Conventionn of our Esteats assemblit for the preventing of the dangerous practeises of the Papists, and vthers our vnnaturall subiects ioynit and conspyring the subuerfion of Relligion, the wrak of our persone and esteat, and perpetuall thraldome of our countrey to maist merciles strangers, it was resolut that we sould with all celebritie haist in expedition toward the Northe, lest giff tymous remead war nocht prouydit thair expected strangers might arryue; and for the better effectuating therof, it was thought requisit that we sould haiff our ordinarie force of horsmen and futmen, (of the quhilks our burrowes verie kyndlie, and of guid will yeildit to a sowne for susteining of a thowfand futmen the space of twa monethes, as we ourself prouydit be our awin privat moyen the first monethe to our hors men,) the wather being verie unseasonable, and sic spaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attein to this town befor the halff of the first monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hidilles, thinking to weirie ws, and abyding the ischew of the pay of our waigit men, as things heir ar lyk to draw to graitteir lains then we expected, yit feing what our departour from this might import, and whow manie dangers ar imminent, we ar fullie resolued to mak our residence heir, and to depart na whar elles, whill we haue fullie settled this part of the countrey, and put it to sic point as litle danger salbe fearit, giff we be aydit be your kyndlie helpe and promised releiff. We will, therfor, maist effecteousslie desyre yow, that yie wilbe instant be all meanes to moue that our brouche of Edinbruche, and the rest of our burrowes, to haue at ws in this town befor the xxviij of this instant the second monethes pay, with the rest of the first monethes, wherof onlie that an halff yit is ressaued. Without the quhilk we wilbe contreanit to leaue this guid and necessar wark vndone; wharby the aduersaries wilbe sa encouragit, as they will luk for na resistance, and haiff the countrey opin to strangers; quhilk, befor it sould fall out in our tyme, or anie blam might be imput to ws, we laid rather giff croun, lyff, and whatsoeuer God hes put in our hands. Be nocht therfor could nor slaw in this mater, but employ your haill means, and sic the sam effectuated, whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we commit to this bearer, Mr James Meluill, whom we haiff expresse chofin to this meflage, and we wis yow to credit as ourfelff. Sa we comit yow in Gods holy protectioun. From Aberdein the xvj of October, 1594.

*Sic subscribitur.*

JAMES R.

*To our treft frinds the Prouest, Bailies and Counfull of our brouche of Edinbruche, and the rest of our burrowes.*

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this haill iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularlie, whow we haiff bein occupied, and what our intention is befor our retourn. As alwa haiff instructed him in sic things as he fall specialie impart to yow in our name, anent the furtherance of the cause in hands, whom we will desyre yow firmelie to credit as ourfelff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdein, the xv of October 1594.

*Sic subscribitur.*

JAMES R.

*To our right worshipfull and deir Breithring the Ministers of Edinbruche.*

Manie ar the tribulations of the righteous, but the Lord deliyuereth tham out of tham all.

RIGHT WORSCHIPFULL and deir breithring: Albeit the Lord in iustice thretned this Land withe heaue iudgments for the contempt of his fauour, yit we find that in the middes of wrathe he remembreth mercie, and owercomethe when he is iudged. For the King and his Counfall, with his haill companie daylie growes in ernes affection to advance the guid cause against the enemies therof, and hes reasolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduersarie caus, wherin, as we haiue iust occasion to prais God, sa we erneslie recommend to your prayer the guid and happie succces of this actionn. Requystring yow lykwayes to employ yourfelffis with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cause be nocht forsaken at the vtmaist point, and fall throw leak of sufficient moeyen to bear it furthe; as we dout nocht to find your effectuall assistance according to your zeall. The rest to the bearer whom yie will creadit. The Lord preferue yow, and direct all your proceedings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborars in the Lords heruest,

*Sic subscribitur.*

AN. MELUILE.

M<sup>r</sup>. P. GALLOUAY.

JA. NICOLSON.

1595.—The yeir following\* Mr David Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples faulles, and ther republict, and guid ordour of prouisioun for the pure, as also to landwart for purpose of biging of kirks, and in the Presbyterie moving non residents to tak tham to thair kirks and charges, began now be the deuill inuiving it to be branglit. The instruments war the Manifestoungar, (sa Mr David named him,) Wilyeam Balfour and his fawourars, wha fearing Mr David preualing against him, and euicting of his hous in the Abbey to be a manse to the minister, causit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr David his doctrine and ministerie. As lykwayes be his occasioun of Mr Andro, my vncl, Rector of the Vniuersitie, being the principall mean of the said Mr Davids bringing and placing thair, and meanteiner and assistar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr David and my vncl ar chargit to compeir befor the King and Counfall at Falkland to answer for certain speitches vttered be tham in thair doctrin against his Maiesties progenitours: of the quhilk I knew na thing bot be aduertisment fra my vncl from St Andros to keipe the dyet. Coming to Falkland, the King inquiryres of me, What I thought of Mr David Blak? I answerit, "I thought him a guid and godlie man, and a mightie preatchour, and a man whase ministerie had bein verie forcible and fruitfull in St Andros."—"O," sayes the King, "yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgeses."—"Surlie, then, (say I), I am verie sorie, sir, that your Maiestie hes nocht spokin with the best fort of tham all."—"I ken," sayes the King in coler, "the best, and hes spoken with tham; bot all your seditius deallings ar eloked, and hes bein with that name of the best men."—"Then, surlie, (say I,) sir, your Maiestie sall do weill to giff Mr David a syle of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I sall speak na mair in this maner to your Maiestie, till

\* An. 1595.—In the monethe of Merche, 27, being Furifday, about alleavin houres of the night, in place of a farie las that never leneche, God gaue me of my wyff, dearlie beloued, a pleasand boy, wha during his infancie, being of a fyne sanguine complexioun, was a pastyme and pleasour, nocht onlie to my hail familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whateuer God sends. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisme, and called him Jhone, in remembrance of the inspeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if sa be his pleasure as appeires in the youthe inwartlie and outward.



your Maiestie find what he is in effect." The King, slipping away fra me, goes to a speciall courtier, and sayes to him, " Fathe, Mr James Meluill and I ar at our graittest, for I perceau he is all for Mr David Blak, and that fort." The King, lest he sould irritat the Kirk be calling befor his Counfall anie minister for thair doctrin, quhilk haid nocht succceidit weill of befor, called onlie a number of the breithring of the ministerie, (namlie sic whilk war offendit with Mr Dauids scharpe and plean form of doctrine, sparing nather King nor minister,) to try this mater and iudge thervpon.

Mr David compeiring, declynit the Kings indicator in doctrine; and as for the breithring, he refusit tham nocht, being anie sort of Assemblie of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and satisfie tham in anie dout conceavit of his doctrine. The King summarlie and confusedlie passit ower all, and put nan of these things to interloquutor, bot called for the witnes. And Mr David, called to sic what he haid to say against tham, answerit, gif that was a Judicator, he sould haiff an answer concerning the vnlawfulness and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he sould haiff an accufar fortifeit with twa witnes according to the rewill of the Apostle, &c. That in lyk maner is past and a number of witnes is examined: Burley the delatter and accufar being alwayes present. Whilk, when my vncle Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of speiteche, letting the King planlie to knaw, that quhilk dyvers tymes befor with finall lyking, he haid tooned in his ear, " That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurisdictiones. Thir was Chryst Jesus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie indicatour or cause thair presentlie, it sould nocht be to iudge the fathfull messanger of Jesus Chryst, the King, &c. bot (turning him to the Lard of Burley, standing there,) this trator, wha hes committed diuers poincts of hie treasons against his Maiesties ciuill Lawes, to his grait dishonour and offence of his guid subiects, namlie taking of his peacable subiects on the night out thair houffes, rauishing of weimen, and re- ceatting within his hous of the Kings rebels and forfault enemies," &c.

With this Burley fallis down on his knies to the King, and craues Justice. " Justice!" sayes Mr Andro; " wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryst vpon the King, and thus falslie and vniustlie to vex and accuse the fathfull seruant of God." The King began with sum countenances and speitches to command silence and dashe him; bot he.

infurging with graiter bauldnes and force of langage, buir out the mater fa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk ; faying, " They war bathe litle men, and thair hart was at thair mouth," &c. Sa that meitting was demiffit the fornoone. Nether war we affemblit again in anie forme of Judicator ; bot, when I perceauit the King to be incented, and verie euill myndit bathe againft Mr Andro and Mr David, I fpak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maieftie at fic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papiſt Lords, and as he knew ther was prefentlie a grait commotion in all the Bordars, befought him therfor to counfall his Maieftie aright, and mitigat theſe maters. The quhilk he did fathfullie. And fa the King callit Mr David to him ſelff in privat and hamlie maner, defyring to vnderftand the treuthe be way of conference ; the quhilk Mr David ſchew him to his fatiffaction. In lyk maner, Mr Andro, wha, efter his faſone, maiſt frielie reaſonit with the King, and tauld him his mynd betwix tham to the Kings contentation ; and fa in end his Maieftie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, fa as the peiple might be put out of euill opinion, bathe of his Maieftie and thair miniſter, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Pſalme ; and becauſe I knew it wald be marked, I fett down the haill pointis I was to ſpeak in wrait vpon that mater, as followes :

Now, I am ſure, guid Chriſtians and breithring, yie wald fean haiff newes from this laſt dyet, whilk we haue keipit with his Maieftie at Falkland. And, indeid, the Kings Maieftie and breithring of the miniſterie ther conuenit, fearing that quhilk in effect is fallen out, viz. the faſones of euill fame, quhilk euer reports of all things to the warſt, and oftentymes ſawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yow, that the King haid begoun to put at the Kirk, and to plunge in maters with the miniſterie, nanlie haid mel'de with your paſtor, and ather put him to exyll, warde or ſylence, whilas, indeid, ther is na thing les ; therfor hes his Maieftie and the ſaid breithring directed me to this place to teſtifie and declar the treuthe. Firſt, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, fa biſſie hes men bein, ſpecialie ſic as war twitched in thair particulars, quhilk might haue eaſelie moued and crabet the King ; bot he ſuſpendit his opinion, and referuit all to a iuſt tryell, as occaſion might beſt ſerue for the ſanung.

Amangs the reſt, a delatioun of leat was maid maiſt offenſiue and odius, That Mr David, your paſtor by name, ſould haue publictlye from pulpit tradueit the Kings mother maiſt vyllie, to mak his Maieftie contemptible in the eis of his peiple, and to ſleir vpe the ſeditius to treaſonable and dangerus attempts againſt his Maieſties eſteat and perfone ; the quhilk could nocht be ſufferit vnut to tryell. Compeiring then befor his Maieftie, and a guid number of the breithring of the

ministrie, bathe the accufar and accusit, the accufar affirmed that your Pastor haid spokin neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he fould nocht proue be sufficient witnes ther present, he fould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comendit his Maiesties mother for manie grait and rare gifts, and excellent verteus; and onlie verie sparinglie and foberlie haid twitched the treuthe of the iudgments of God, quhilk haid com on hir for refusing the wholfome admonitioun of the Word of God. Sa the witnes war producit and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle guid of the Kings mother, as also haid spoken concerning the iudgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for exemple; bot thought it na wayes expedient in his tyme, becaufe of the peiple, that is euer readie to draw that to the contempt of his Hienes persone, and of the seditius and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling against hir, quhilk was extraordinar, might be drawin in exemple, and vsit be tham: Therfor it was thought expedient be the haill breithring ther, that nather Mr Dauid nor na minister fould speak a word of his Maiesties mother, till that a certean Act of the Generall Assemblies, maid theranent at Dondie, war sein and confidderit, and in all tymes coming the tennour therof to be keipit preceisslie.

And for satisfaction of his Maiestie, the said Mr Dauid cam maist humblie in his Maiesties presence, and acknowlagit ther, that, as he fould mak answer to God, vpon the vface of his ministerie, he thought nocht that his speitches could be offensiue to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vsit that exemple to bear down sinne in the persone quhilk he was rebuking; nather yit wald he heirefter vse that speitch, nor anie vther wilfullie or vndewtifullie, to his Maiesties offence or displeasour; bot as his hart wes afauld, vpright and maist affectioned to his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knawin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleasit, and in guid favour dimissid the said Mr Dauid. Conceane therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addettit to tham, and pray God to keipe his Maiestie in guid concord and aggriment with his fathfull and trew seruards, deteafting from your harts the euill disposition of sic perfones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les therefter, and, as we will heir, at the hamcoming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion reherfed. When it cam on, I interteaned it as I could in conscience, (quhilk, indeid, was hard to do, and cost me manie soar prik in hart,) cheisslie and first, to mak the King to ken that we loued him deirly, and wald do anie thing that ley in ws for his pleasuring with the warrand of God and a guid conscience, that, by his throuche lyking and coniunction with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was



sa. Bot as I was thus about to win the King as in me lay to the Kirk, sa was he in winning of me to the Court; and when on ather syde all meanes was vsit, and bathie keipit our groundes, without grait vantage an of another. we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particuler quhilk I haid, was the pitifull esteat of the guid honest men of St Andros, whase cause and condition was ioyned sa with the esteat of the Kirk and guid breithring, that therewith it stud and fell. Bot for myselff, as God knawes, I haid neuer a crown be my courtein, bot spendit euerie yeir the halff of my stipend theron; and the treuthe was I neuer fought nane, and I gat nan vnfought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Melhuill, Rector, and Mr David Blak, and Mr Robert Wallace, ministers of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause tham change thair Provest again, as they did: For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the fann willinglie; and sa be the vther faction of the peiple fauored be Court, the Lard of Darfy wes receavit again. That cost ws a fashius iorney to St Jhonstoun. Returning fra the quhilk, certean newes cam of the Chancellor, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visited nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait lerning, wisdome and floutnes, and kythe in end to haue the feir of God, deing a guid christian and louar of Chryfts fervants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlye.

1596.—That Wintar the haill officiars of Esteat war alterit, and the Kings haill effeares concerning his patrimonie, propertie and casualities war put in the hands of *aught*, and sa almaiist the haill administratioun of the realme; and therfor named OCTAVIANS; the an halff wharof war suspected papists, and the rest litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,\* quhilk may be markt

\* This yeir had twa prodigius things, quhilk I marked amang ws, on the cost fyd. Ane in the seinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes besyd, that for a space couered them with rinning water, the quhilk defending therfra, rasit sa at aue instant the strypes and burnes, that they war vnpassable to the trauellars,

for a speciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to schaw the maters that fell out therein. It haid a strange varietie and mixture: The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends; the mids of it verie comfortable for the exerceise of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in waisting the Sion of our Jerusalem, the Kirk of Edinbruche, and thretning na les to manie of the rest. The redeiming wharof, I feir be tyme, salbe fund to haue cost ws deirar be the los of the hail liberte of Chrysts kingdome in Scotland, nor giff all annes haid bein wasted and overrun. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupation and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourscore ten, twoll and threttein yeirs. Whararent we haid diuers commiissions from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensive to me amangs vthers; bot because I can recompt na effect of tham,\* I fall sett down this yeirs wark alleuanarlie, when Commiissions war gissen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constant Plat, that efter lang aduysment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, secretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir insert, if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exerceised in tha maters, and the said Mr Jhone Lindsay, a man of the graitest lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait anent that Plat. The an halding that it was an impossibilitie as things stud in Scotland to deuysie a constant Plat, or giff it war denyfit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor sett himselff to deuysie the sam, and put it in mundo as followes; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill horst. The burn of Anstruther was never sein sa grait in mans memorie, as it rase within an hour. The read speat of freshe water market the sie mair nor a myll and a half. That brought grait barrennes vpon the land the yeirs following. The vther was a monstrous grait whaale, befor the heruest cam in, vpon Kincrag Sandes.

\* For the Generall, whowbeit I man remember to the grait praise of God, that our particular trauelles war sa bliffit, that wharat our coming to St Andros ther was nocht passing four or syve Kirks therabout planted with ministers, ther is this day saxtein or sevintein in the Presbyterie therof; manie of them alweill prouydit as in anie of the Countrey, 1600.

*The New and Conſtant Plat of Planting the haill Kirks of Scotland, penned to be preſented to the King and Eſcots in An. 1596.*

OURE SOUERANE LORD, with conſent of his thrie Eſtates in Parliament, vnderſtanding that be the Law of God it is expreſſie commandit, lyk as alſwa for interteinment of religion and Gods ſervice, it is mair nor neceſſar that the miniſters of his Holie Word haiff ſufficient rents for their honeſt ſuſtentation; Conſidering alſo that the rents and patrimonie quhilk pertained of auld to the Kirk is graitumlie dammified and exhaufte be the annexation of the haill temporalitie therof to his Hienes Croun, and be the erectionnes of a grait part of the ſaid temporall lands of the Kirk with diuers Kirks and Teinds includit therwith in new temporall lordſchipis, and be the new faſone of ſetting of lang takes of the ſaid teinds for diuers nyntein yeirs, and lyff rents ſuccellue for payement of ſmall ſiluer dewtie nawayes equivalent to the halff of the reaſonable valor of the ſaids teinds; and be the pretendit rightes of ſa monie perſones lyffrents, aſſignationnes, and vther diſpoſitionnes of the ſaids teinds and dewties of Taks, and be his Maieſties rights of the Thrids ſuperplus, comoun Kirks, firſt fruits, and fyft pennie of ilk benefice, rights and diſpoſition of the ſam, proceeding from his Hienes efter his perſyt age; and fra his Graces predeceſſours, for the maiſt part rateſied in Parliament:—Wharby ther is na moyen left preſentlie to augment the ſmall ſtipend of anie pure miniſter, albeit he laid neuer ſa grait neceſſitie; nor yit to plant anie new miniſters at anie congregation, albeit the maiſt part of all the parochie Kirks of Scotland ar altogidder deſtitut of all exerceiſe of Religion: And that ther is a grait number of miniſters nocht prouydit, but avating vpon ſum ſpeciall charge and vocation, lyk as a grait number of guid ſchollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apoſtaſie fra Religion, whar vtherwayes they might be profitable to the Kirk, and might be honeſtly interteined vpon the ſaid Teinds: Quhilk teinds nocht onlie befor the wryttin Law of God, and thereafter be expreſs commandiment of the ſam, bot alſo be the conſent of all nationnes, and ſpecialie of this Realme, hes euer pertained to the Kirk; wherby of all reaſone the Kirk, haueing na vther patrimonie, aught to be meanteined in the right poſſeſſioun of the ſaids Teinds, at leiſt ay and whill they be ſufficiently prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouiſion of anie prelat, the miniſters at the Kirks and Paroches vnitid to the ſaid prelaſie ſould be firſt prouydit to ſufficient ſtipends, vtherwayes the prouiſioun of the prelaſie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes ſould be firſt employed to the uſe of the miniſters ay and whill the Kirk com in poſſeſſioun of their awin patrimonie, quhilk is the Teinds. And als in the ſaid Act of Annexation, and diuers vther louable actes, it is expreſſie prouydit, that the Miniſters ſould be ſufficiently prouydit of leivings furthe of the beſt and readieſt of the ſpiritualities, and that they ſould be prouydit in tytyle to all ſmall benefices; that they ſould be prouydit to Manſes and Gleibs for their reſidence at their Kirks; and that laic Patronages ſould prouyde qualiſiet perſones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the ſaid miniſters left incerteanly to be ſought from yeir to yeir at his Hienes Chequer, out of the thrids with infinit proces in Law, be reaſone of the manifold diſpoſitionnes of the ſaid thriddes to vther laic perſones proceeding fra his Hienes as hauing right to the haill thriddes, comoun kirks, ſuperplus, fyft pennie and temporalitie of ilk benefice, and be reaſone of the collation of benefices pleno iure to perſones na wayes quaſified, contrar to the guid meining and intention of the forſaids Actes of Parliament, to the vther wrak and diſtruction of the Kirk be plean ponerie as the profeſt enemies of Chryſt wald haue done of auld, giſſ ſpidie remeadie be nocht fund:

Kirk rent dammified  
be  
Annexationnes,  
Erectionnes,  
Setting of lang Taks,  
Payement of ſiluer  
dewtie,  
Lyffrents,  
Aſſignationnes,  
Penſionnes,  
Kings ſuperplus,  
Comoun Kirks,  
Firſt Fruits,  
Fyft Pennie,  
Patronages,  
Diſpoſitions of benefices,  
Ratificationnes in  
Parl.

Teinds be all Law the  
Kirks iuſt right.

Na new prouiſioun to  
Prelacies befor the  
Miniſters of the Kirks  
be prouydit.

Act of Parl. 67.

Act of Annexation.

Gleibs.



All Teinds the proper patrimonie of the Kirk.

1. Locall stipends of a modifiet quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, nochtwithstanding anie mans right whatsum-euer.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nurissar of the trew Kirk, and to be cairfull of the advancement of the trew relligioun, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the hail Teinds of this Realme, bathe of personages and vicarages, allweill vnitid to prelacies and vther dignities as nocht vnitid, and vther Teinds whatsumeuer, hes perteinid in all tymes bygean, and fall pertain in all tymes coming, to the Kirk as thair proper patrimonie : And of new, with consent forsaids, gifis, grants, and dispoines, and perpetnalie mortefies the saids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimonie conform to the tennour of this present Act in all tymes coming. And with advys forsaid, statutes and ordeanes that the Lords of Cheeqner with sic of the ministerie as salbe apointed heir vnto, being of æqual number with the saids Lords, fall modifie and assing out of certean townes of ilk paroche a certean quantitie of victuall of the Teind seleaues therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manse and hail gleib land, giff the sam remean yit vnsewed ; and gif the said gleib be sewed, four aikers of the said gleib, wither the sam be of the Persones, Vicars, Bischopes, Pryors or Pryoreses, Deans or Subdeans, Abbayes, or anie vther Kirk land for the gleib ; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for sustentation of the minister therat sufficientlie and honestlie in all respects of the fructs of the paroche itself, nochtwithstanding the saids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuersities, or vtherwayes pertaining to auld possessoris of whatsumeuer degrie, or to ministers newlie pronydit in tytle therto, at the Kings presentation or laie patrones, deuydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht deuydit, comon Kirks, or vther whatsumeuer qualitie or condition the said paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruikeid in tymes bypast ; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thirds, superplus, first fructs and fyft pennie of the saids benefices ; and nochtwithstanding of all pensiones, takes, assignationes, lyffrents, erectionnes, of the said Teinds, or anie part therof, in an temporall Lordschipe, prouision to prelacies, or vther benefices, vniones or diuisionnes of the saids paroches and vther dispositionnes of the saids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predecessours, efter his or thair perfyte age confirmed in Parliament, with whatsumeuer solemnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersities, particular persone of whatsumeuer degrie : And nochtwithstanding whatsumeuer vther taks, pensionnes, lyffrents, sewing of the saids Teinds, with Landes, and sewing of the saids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particular persone, collage or vniuersitie for whatsumeuer space of yeirs or zeirlie dewtie : And nochtwithstanding the priuilege of Lords of Seffion, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationnes of seuerall paroche Kirks to a prelaie or vther benefice, or diuision or the fructs of a parochine amang manie prebendaries, or chapleans, or vthers ; and nochtwithstanding of all vther impediments quhilk anie way may stay the full execution of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporations, diuisionnes, takes, pensionnes, lyffrents, erectionnes, and sewing of Teinds, Manfes, Gleibs, Priuileges, Actes, Lawes, and Constitutionnes, formar and vther dispositionnes whatsumeuer of the saids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predecessours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnitie, to be null in tyme coming, in sa far as they may mak anie preiudice to this present act, and to the particular locall assignatioun of stipends to

be assigned to ilk parochie kirk, conform therto, and to the full execution therof but anie vther reduction or declaratour of law. Withe powar to the saids Lords and Ministers to tak trew tryall of the valour of the saids Teinds, and to apoinet, ordean, and assigne the saids perpetuall locall stipend at ilk parochie out of sic speciall Towns and Lands of the said paroches, and to vneit feuerall paroches in an, or diffuier and separat an in ma, withe consent of the parochinars. And to mak a speciall Buik thervpon, and generallie to do all things necessar for this effect. Whilk locall assignationes of stipends and teinds whatfumeuer of the particular Townes and Lands to be specified therein, fall pertain als frielie to the minister of the said parochie as giff he haid bein prouydit of auld in tytle therto. Withe powar to the said minister to collect, gather, and intromeat with, and to mak warnings and inhibitionnes against the possessor of the saids Teinds, Manfes, and Gleibs, with als grait effect as anie Person or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaid and vther whatfumeuer, but prejudice of the saids ministers rightes to the haill remanent of the saids benefices, when the sam fall weak and fall in thair hands be deceas of the present possessor, reducing or expyring of Takes, or vtherwayes whatfumeuer, and of the frie dispositioun thervpon as accorded of the Law, and conform to this present Act in all pounets. And for the better executioun of the premisses, OUR SOVERAINE LORD, with advys forsaid, dissolues expresse all and whatfumeuer vniones of feuerall parochie Kirks to prelacies, benefices of dignitie and vthers, and suppresses and abrogattes the name and stylls of the said prelacies and dignities, and vnites of new the Teinds of ilk parochie whar the sam was denydit of auld amangs manie Prebendaries, Chapleanes, or vthers in a haill benefice, and ordeanes that ministers be prouydit in tytle to ilk parochie kirk in particular, quhilk was befor vnited to prelacies now vacand, or quhilk hes racked in his Graces hands sen the parliament halden at . . . An. 1584, or quhilk fall in anie wayes weak heirefter be dimissiou, deprivation, or vtherwayes whatfumeuer; and to all vther feuerall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the former actes maid anent the saids gleibs and manfes; at the quhilk kirks the said ministers salbe obleit to mak thair residence, and fall haiff intromissiou with the fruiets therof, conform to this present Act and Buik of Perpetuall Modificatioun of the locall stipends to follow heirypon. And efter thair deceas, demissiou or deprivation, vther qualesiet persones to be presented therto be his Hienes and his Grace successor, and be vthers haueand the right of presentatioun and patronage therof; and that na new Prebendaries salbe prouydit efter the deceis of the present possessor, bot the rent to accres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids locall stipends be of a certean quantitie according to the nature of the ground, and out of certean speciall landes maist ewest to the Kirk and commodius for the minister, that the minister may know whom of to craue his dewtie. And seing it is impossible to the Lords of Checquar to know what landes till apoinet for payement heirof, be reason they know nocht nather the names of the landes, nor the valour of the Teind scheaves of ilk particular town and landes within this realme: THAIRFOR his Hienes, with aduys forsaid, ordeans, that ilk Presbyterie within this Realme, with advys of thrie barrones or landit gentilmen, wha hes thair residence within the said presbyterie, of guid religioun, and leif participant of Kirk rents, chosin be advys of the Generall Assemblie, and failyeing of the concurrence of the saids barrones, that the saids Presbyteries be thaimselues fall haue powar till estimat reasonable the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the saids paroches of thair presbyteries, and of the commodiusnes therof to the sustentatioun of the minister: Whilk estimatioun salbe publikt vpon twa feuerall Sondays in tyme of divyne service in

Buik.

The Ministers right to the Teinds localie assigned with reservation.

2. Dissolution of grant benefices.

Patronages.

3. The Estimators of the Valor of everie Townes Teinds.

the said parochie Kirks, with prouisioun, that whatsumeuer partie enterest in anie wayes be the said estimation, and pleise to complean thervpon, shall haiff maist summar remead, befor the saids Lords of Checquer, efter summarie cognitioun of the cause betwix the said presbyterie and particular minister of the parochie Kirk and generall procutour for the Kirk, or vthers hauing enteres on the an part, and the said partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, becaufe the dilapidatioun of the rents of the Kirk hes proceidit for the maist part fra the Kirk men thamselfes, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic dewtie as they pleaisit, the solemnitie of ordinar Chaptours serving nocht to restreen the said dilapidatioun for the quhilk they war first institut, bot rather to authorise the sam, quhilk Chaptours for the maist part ar now worn away: THERFOR, Our Sovereine Lord, with aduys forsaid, statutes and ordeanes, that na minister or benificed persone shall haue powar to sett in tak, or mak anie kynd of dispositioun, alteration, or change in anie wayes, the effect of the locall stipends of the paroches, with whatsumeuer consent or solemnitie; rather to sett new Taks or to renew auld Takes of whatsumeuer vther Teinds of his Parochie, or of anie part therof, or mak whatsumeuer dispositioun of the sam in tymes coming, without the consent of the haill or maist part of the Presbyterie, wherein the parochie lyes, assemblit at their ordinarie day of conuening, efter reasoning twa former ordinarie dayes anent the requite of the setting, renewing, or making of the saids Taks and dispositiounes. And declares that the converting of victuall or vther dewties in siluer, false expres diminiutioun of the rental, and a cause of nullitie or reduction. And for eschewing of antedeaating of Takes and rightes of Teinds whatsumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatsumeuer Taks of whatsumeuer Teinds sett in anie tyme preceeding the dait heirof for whatsumeuer langer tyme of manie nyntein yeir takes or lyffrents successiue, shall indure onlie for the space of nyntein yeirs efter the dait of the saids Taks. Withe promission, that whatsumeuer nyntein yeirs Taks or lyffrent of Teinds, quhilk hes nocht begoun in the settars tyme, false null and of nan azeall, albeit an vther nyntein yeir tak or lyffrent continet in that sam Tak hes begoun or run out in the said settars tym. And that all former takes of Teinds preceeding the dait heirof, lyffrents, assignatiounes, pensionnes, erectionnes, fewes, and vther dispositiounes of Teinds, false producit befor the Lords of Chequare before the day of nixtocome, and registrat in the buiks of the Collectorie. At the leist sa mikle of the saids erectionnes and fewes to be registrat as concerne the right of Teinds contenit therein: And the dait of the registratioun therof, and the persone ingiffar of the saids Taks and vther rights, to be registrat therwith in lyk maner, and market and subscryvit be the Collectour Clark vpon the bak of the saids Taks, and rightes for eschewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatsumeuer teinds nocht registrat, as said is, false null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, false sufficient intimatioun heirof, and of the certificatioun forsaid, without anie vther speciall Lettres, etc.

5. For eschewing of the rascerie and danger of Spuilye.

MAIROUER, becaufe the ministers and vther benificed or laic persones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thamselfes and the lawfull possessor of the saids Teinds, with Inhibitiones and Actionnes of Spuilye, wherby they compell tham to height thair teinds aboue the reasonable valor, Tharfor Our Soverain Lord, with aduys forsaid, declares and ordeanes, that whatsumeuer persone is lawfullie in the naturall possessioun of Teinds be the leading and intrometting therwith, the heritage or present right of possessioun of the land being his awin, and makes guid and thankfull payment within                      dayes efter ilk term, of the dewtie of the said Teinds, conform to the estimatioun aboue wrettin, to be maid be the Presbyte-



ries forsaide to the ministers and vthers hauing right to the said Teinds, in that cais, the said persone salbe frie of all actionn of Spulyie and danger quhilk may follow vpon inhibitiones led against him theranent: Prouyding alwayes, that whatsumeuer persone committes anie violence in eiecing of an vther furth of the naturall possellioun of leadding of Teinds, salbe subiect ather to the actionn of Spulyie, or to the quadruple of the estimatioun forsaide, at the optioun of the partie eiected, as said is. Lykas also it is prouydit, that whar the right, bathe of the propertie, and present right of the actuall possellioun of the Land, and als of the Teinds concurre in a mans persone, it fall be leifome to him to vse Inhibitionnes, and conform to the auld ordour, apprehend possellioun of his awin teinds, payand alwayes the dewtie and valuatioun therof to the minister, or vthers haiffing right. In the quhilk cais, the offer of the estimatioun forsaide salbe na releuant defence to rescind the naturall possellioun of the Teinds of an vther persones heritage: And to eschew the danger of Spulyie in preiudice of him wha hes the right bathe of the Lands and Teinds, as said is, and in fawour of him wha hes na present right to the actuall possellioun of an vther manes land, nor yit of the Teinds therof, etc. Attour, be reasone that the said patrimonie of the Kirk could also fustein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vses, Therfor Our Soveran Lord, with advys forsaide, statutes and ordeanes that a perfynt rentall be maid of the superplus of the rents of ilk parochie kirk, by and attoure the forsaids locall stipends, containing the rightes, be the quhilk the superplus of ilk benefice is presentlie possellit, and that the minister, albeit he be prouydit in tytle to the haill benefice, and haiff the collectione of the haill fructs therof, and libertie to reduce takes or fewes, as anie vther beneficed persone might haue done of befor, yit the saids ministers fall nocht haue the frie dispositioun of the said superplus to thair awin vse, bot salbe comptable therfor to tham wha fall obtain the right therof. And in ceas of thair failyie in thankfull payment, or commit violence, they salbe subiect to the dangers of spulyies duple or quadruple of the estimatioun forsaide, syklyk as vthers that makes nocht payment thankfullie to the said ministers tham-selues, conform to the formar Article.

And as for the said superplus of the rent of ilk particular parochie Kirk, by and attour the locall and perpetuall stipend apointed for the minister, whilk superplus ather presentlie pertienes to the Kirk be vacking of the benefice or vtherwayes, or fall beirefter pertain or fall in the Kirks hands, be expyring or reductioun of Taks and vther rightes, deceis of the present possellours, or vtherwayes whatsumeuer, Our Souerain Lord, with advys foresaid, ordeanes and statutes that the said superplus salbe dispoit be the advys of the Lords of Checquar, and breither of the ministerie apointed for modificatioun of ministers stipends: First to the Collages and Lords of Seffioun, and auld possellours of the benefices induring thair lyfftymes, forsamikle as salbe tean fra tham be the present ordour: Nixt, that the comoun effeares of the Kirk be sufficientlie susteined thervpon: Thridlie, that reasonable consideratioun be haid of the pure, of strangers, of weidowes and orphelings; reparatioun of brigges, kirks, hospitalles and vther godlie warks. And gif ther be anie rest, the sam salbe collected and keipit to the vse of the kirk, and at thair dispositioun alleanerlie. And whatsumeuer particular persone, collage, or vther fall obtain assignatioun of anie part of the superplus be the saids Lords and modifiers, thair said assignatioun and letters thervpon salbe specialie in quantitie, and out of what townes and landes the sam is assigned; and the saids lettres salbe specialie directed against the tenents and actuall possellours of the saids particular lands, and the minister of the parochie alleanerlie, swa that na lettres in tyme coming be directed generall against all and findrie parochinars, etc.; and of the best and readiest of the fructs quher the right quherupon the lettres passies extends onlie to ane part of the fructs, and nocht to the haill fructs of the parochie, as wes of befor, quhilk was the occasioun of grait confusioun.

7. The Rental of the Superplus.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholes, and Pure, to be prouydit out of the superplus sufficientlie first of all.

9. Commissioners from Presbyteries to voit in Parliament.

And becaufe the Prelacies in effect war befor diffoluit, the hail temporalities therof being annexit to the Crown, and Minifters ftipends ordeanit to be tean out of the parochie kirks vnitid and incorporated therwith, lyk as be this ordour the hail fpiritualitie and teinds is of new deftinat, gevin and mortefied to the Kirk, quherby the faids prelacies is alluterlie diffoluit, and fa ceiffes in tymes coming to be an of our eftaates in parliament: Therfor our Soueraine Lord, with advys forfaid, ftatntes and ordeanes that in tyme coming, ilk prefbyterie fall fend, of thair awin number, ane Commiffionar to the Parliament, out of the quhilk hail number of Commiffionars the reft of the Eftaates fall chufe fa manie as, being ioyned with the auld poffeffours of the prelacies quha falbe prefent for the tyme, may mak out the full and compleit number of tham wha hes vott in Parliament for the eftat of the Kirk, quhilk number falbe æquall with the number of anie of the vther eftaates. And efter the deceis of the hail prefent poffeffours of prelacies, the hail number of the Kirks eftat falbe elected, and tean of the faids Commiffionars of Prefbyteries, wha fall haue fic vott, priuileages and liberties in Parliament as the faids prelattes haid of befor, etc.

Act of Februar.

And to the effect that the rightes of na parties be farder preiudget, Our Soueran Lord, with advys forfaid, Ratifies all actes and ftatutes maid of befor in fawour of the Kirk, in fa far as the fam ageries, or may in anie way fortifie this prefent act: And fpecialie the Act be Secret Counfall, Seffion, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in fawour of Fewes, Takes, Patronages, Penfionnes, Ereccionnes, and vther difpofitionnes of the Kirk rents, in fa far as they ar nocht contrare or anie wayes repugnant to this prefent act, and full executioun therof. Quhilk Actes, togidder with all and whatfumeuer rights perteing to privat perfones and parties, fic as fewes, prouifoun of thair benefices, erectionnes, takes, lyffrents, penfionnes, patronages, affignationnes, and difpofitionnes whatfumeuer of the Teinds, fall ftand in the fam force as of befor the making of thir prefents, exceptand planlie in fa far as they ar expreflie preiudgit be the faid locall ftipend to be apointed at euerie particular parochie, conform to the tennour of this prefent Act, and Bulk of particular modificatioun to follow thervpon, and vther prouifions and reftriktionnes expreflie contained heirin. Lykas our Soueran Lord, with advys forfaid, abrogates all former lawes, actes, conftitutionnes, practiques, and ordinancees whatfumeuer, quhilk may in anie wayes hinder, ftope, or impid this prefent act and full force and executioun therof; And declares whatfumeuer falbe done in the contrar therof, or anie part of it, the feilyie and controuention falbe tryed, and the right, difpofitioun or vther deid whatfumeuer done contrar to the tennour heirof, falbe reducit and annullit, as weill be way of exceptioun, reply, or duply, as be way of actioun. Lykas our Soueran Lord, with advys forfaid, commands that na Judges remit to an actioun, or delay the proponar of the faid nullities be way of exceptioun, reply or duply, bot proceid instantlie to the tryell of the faid nullitie, as faid is.

10. The Modifeing of the locall ftipend proportionable.

Attour, becaufe thair is diuers and fudrie perfones wha prefentlie brukes the rents of ilk a parochie kirk, Our Soueran Lord, with advys forfaid, ordeanes that the quantitie of the locall and perpetuall ftipends fould be æqualie tean fra ilk an of the faids perfones proportionalie, at the leaft ilk an to releiue vthers proportionalie, according to the fie profit quhilk they receaue of the faids Teinds, at the difcretioun and fummur cognitioun of the faids modifiers, wha falbe onlie iudges heirin, and fall try, iudge, and cognos fummariie vpon the æquitie of the releiff betwix the poffeffours of the faids Teinds, fic as whar ther is an Prelat or auld prouydit man, an or ma Takfmen or penfionars, new erected lordfchipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatfumeuer vther varietie thair is of rightes, be the quhilk the poffeffour of the Teinds of ilk parochie refpectiue bruikes the fam: And what releiff the reft aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilk falbe affigned for the perpetuall locall ftipend of ilk parochie Kirk, quherin alfo falbe confiderit the right quhilk our Souerain Lord haid to the

The Kings right and releiff.

thriddes or anie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maiestie might haue chargit the posséssours of the said Teinds. Lykas also the saids Lords of the Checquar, in the making of the said releiff, fall considder immunities and priuileges, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumstances ex æquo et bono. And for this effect Our Soueran Lord, with advys forsaïd, giffes powar to the saids Lords of Checquar, and Ministers specialie to be apointed, be his Hienes commissioun, being alwayes æquall in number with the saids Lords, to interpret all obscurities, and to decyde summarlie all controuersies, quhilk fall aryse vpon this present act, and vpon the forsaïd releiff, betwix all parties subiect therto.

FINIS.

This Plat was thought the best and maist exact that euer was deuysit or sett down, and wald, sum litle things amendit, haiff bein glaidlie receavit be the breithring of best iudgment, gif in the monethe of August 1596, ther haid nocht bein ane Act of Esteattes deuysit anent the renewing of the takes of teinds to the present takismen for thair granting to the perpetuall Plat. quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall stipends and a portioun to the King sett asyde in ilk a parochie. To the quhilk, nather the Kirk, nor gentilhmen whase teinds was in vther mens posséssioun, could nor wald condiscend to. And sa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Assemblie, convenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of sum godlie fathers and guid zealus breithring, was almaist haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the ministerie; and remembering whow the peiple of God vpon diuers occasiounes, namlie a grait apprehensioun of thair sinnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and fasting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the pleyn of Moab, be the motioun and direction of Moses, Deut. xxix. and xxx; in the field of Sichem at Silo be Josua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jerusalem in the hous of the Lord, be Joiada, ii. Cornei. xxiii; sic lyk in the sam place be Josia, ii. Kings xxiii; as also be Ezra and Nehemias; they thought it maist neidfull to giff thamselues to the faming, beginning ther presentlie amang the pastors at that Assemblie, and be that exemple to pas to the Synods in euerie prouince. and from tham to the Presbyteries, and sa to euerie Congregation in particular. The quhilk, of the grait mercie and blessing of God, was effectuat, the Lord preparing his fervants and kirk for a tryall following, be a maist profitable and comfortable exerceis going befor; yea, making that feirfull invasioun



of the deuill to com on when his fervants war best fett and maist happelie occupied, quhilk giffes me yit assurance that God will yit in mercie repear the brakes and decayes of his Jerusaleme. First, certean breithring of seharpeft and best insight war fett alyde to pen the enormities and corruptions of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, confiderit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTERIE, AND REMEAD THEROF  
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

*Corruptiones in the Office.*

FORSAMIKLE as be the over suddene admissioun and light tryall of perones that entres in the ministerie, it comes to pas that manie sklanders falles out in the perones of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vsit of all sic perones as fall enter in the ministerie: As specialie in thir poinets, That the intrant salbe posit vpon his conscience in the presence of God, and that in maist graue maner, what mones him to accept the office and charge of the ministerie vpon him. If it be a trew inward motioun and desyre to serue God and win faulles to Chryst, or worldlie moyen of lyff and preferment: That it be inquirit giff anie, be solistation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistar be repellit; and that the Presbyterie repell all sic of thair number fra voting in the election or admissioun as salbe fund moyennars for the sollicitar, posit vpon thair conscience to declar the treuthe for that effect.

Becaufe be presentationnes manie are intrusit forcible in the ministerie and vpon congregationnes, that vtters thereafter that they war nocht callit be God, It wald be prouydit that nan seik presentationnes to benefices without advys of the Presbyterie within the bounds wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of perones to be admitted to the ministerie heirefter, consist nocht onlie in thair lerning and abilitie to preitche, bot also in conscience and feiling, and spirituall wesdome, and namlie in the knowlage of the bounds of thair calling in doctrine, discipline and wesdome, that he may behaue himself accordinglie with the diuers rankes of perones within his flock, as namlie Atheists, rebellius, and those that ar vexit with diuers tentationes, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to slope the mouthes and convince the aduersars: And sic as ar nocht fund qualifeit in thir poinets, to be deleyit till fordair tryall, if ther be appeirance they may be fund qualesiet. And becaufe men may be meit for sum places that ar nocht for vther, it wald be confiderit that the principall places of the realme be prouydit be men of maist worthie gifts, wesdome, and experience, and that nan tak the charge of graitter number of peiple nor they ar able to govern; and that this Assemblie tak ordour therwith.

That sic as salbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificatioun and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to euerie corruptioun, quhilk is the pastorall gift, obscure and over scholastic befor the peiple, cauld and wanting spirituall zeall, negligent in visting of the seik, and caring for the pure, indifereit in schosing of parts of the Word nocht meit for the flock, flatterers,

and difsembling at publict finnes, namlie of grait perfonages, in thair congregations for ather flatterie or feir: That all sic perfonnes be censured according to the degrees of thair faults; and if they amend nocht, bot continow thervnto, to be depnyed.

That sic as be sleuthfull in the ministratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vnclein, ignorant and senseles, profan, making na conscience of thair professioun in thair calling and families, omitting dew tryall and examinatioun, or vsing light or nan at all, or having in thair tryell respect of perfonnes, wharin ther is manifald corruptiones; that all sic be schearplie rebuked, and if they continow therein, deposit.

Giff anie be fund fellars of the Sacraments, or colludars with sklanderus perfonnes in dispenting and ower seing tham for money, be deposit simpliciter.

\* That euerie Minister be chargit to haue a Sessioun establisht of the meittest men in his congregatioun, and that discipline, strik nocht onlie vpon gros finnes, as hurdome, blodshed, etc. bot vpon all finnes repugnant to the Word of God, as blasphemie of Gods nam, fwearing in vean, banning, profaning of the Sabathe, disobedience to parents, idle, vurewlie annes without calling, drunkards, and sic lyk debouthit men as hes na conscience in thair lyff and rewling of thair families, specialie in bringing vpe of thair bernies, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vniuersall rewl throughout the realme. And sic as be negligent heirin, and continow efter admonitioun in thair negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publict sklander, to sie tham nocht onlie gif outward obedience by constrent, quhilk is the Magistrats office, bot to find appeirand warrand in conscience of thair trew conuerfoun, finding in tham bathe a feilling of thair sine and apprehensioun of mercie; and that nocht onlie in that opin sine wherin they ar tean, bot in far graitter couered finnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throwlie to Chryst be all diligence in doctrine and exhortation; and namlie of repentance, quhilk nocht being trewlie practised then, that place is abbusit, and the persone casten in graitter sin, and God maire heillie offendit for publict profanatioun and mockage.

Dilapidatioun of benefices, demitting of tham for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and siclyk interchanging of benefices be transactioun, and transporting of thamselues be that occasioun, without the knowlage of the Kirk, preceillie to be punished. Siclyk setting of Takks, without the consent of the Assembly, be punished according to the Actes; and that the demissioun in fawours for money or vtherwayes to the effect aboue wrytten be punished as dilapidators.

### *Corruptiones in thair Persons and Lyfs.*

That all sic as ar light and wanton in behauiour, as in gorgeus and light apperrell, in speiche, corrupt communications, morologie, aischrologie, entrapelie, vsing vean and profan companie, vnlawfull gaming, as dancing, carting, dycing and siclyk, nocht befeiming the grauitie of a pastor, be schearplie and graulie rebukit be the Presbyterie according to the degrie therof, and continowing therein efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund swearars or banners, profaners of the Sabbath, drunkards, seghtars, guiltie of all thir, or anie of tham, be deposid simpliciter; and sic lyk leiars, detractors, flatterers, brekers of promise, brawlers, and quarrellars, efter admonitioun continowing therein, incur the lyk punishment.

That Ministers gevin to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostillaries, taking of ockar befyd confcience and guid lawes, and bearing warldlie offices in noble and gentilmens houffes, merchandice, bying of victualles, and keiping of tham to the darthe, and all sic lyk warldlie occupatiounes as may diftract tham from thair charge, and that may be iklanderus to that pastorall calling, be admonithed, and brought to the acknowlagment of thair finnes, and if they continow therein, to be deposit.

That Minifters nocht resident at thair flockes be deposit according to the Actes of the Generall Affemblic and Lawes of the Realme, vtherwayes the burding to be leyd vpon the Prefbyteries, and they to be censured therfor.

That the Affemblic command all thair members, that nan of tham await on the Court and ef-faires therof without the advys and allowance of thair Prefbyterie. Item, that they intend na action civill without the said advys; and for remeading of the neecessitie that sum minifters hes to enter in pley of Law, that remead be cravit for summar and felhort proceffes to be vfit in minifters actiones.

That minifters tak speciall cair in vfiing godlie exerceis in thair families, in teatching of thair wyffes, childring, and fervands, in vfiing ordinar prayers and reiding of Scriptures, in removing of offenfiue perfones out of thair families, and sic lyk vther poinets of godlie conuerfatioun and guid exemple: And that they at the vifitacioun of thair Kirks try the minifters families in thir poinets forfaiid; and sic as ar fund negligent in thir poinets efter dew admonitioun, falbe adiudgit vnmeit to govern the hous of God according to the rewll of the Apoflle.

That Minifters in all companies ftryve to be fpirituall and profitable, and to talk of things pertaining to Godlines, as namlie of all sic as may ftreinthen in Chryft, inffruct in thair calling, and of the meanes whow to haue Chryfts Kingdome better eftabliſhit in congregatiounes, and to knaw whow the Gofpell florifhethe in flockes, the hinderances and remeadies therof, etc. wharin and anent thair is manifauld corruptiones bathe in our companeing with ourfelues and vthers. That the contraveimars herof be tryed and fcharplie rebukit.

Finalie, If a Minifter be fund to countinace, procure, or affist a publick offendar put at be his awin minifter, and to beir with him, as tho his awin minifter war over feueir vpon him, he be rebukit, &c.

FINIS.

Thir corruptiones and remeads being read in the Affemblic was recom-mendit to the confideratioun of all the breithring betwix God and thair confcience; and all war exhorted to prepar thamfelues again the day following to the exerceife of the Word, fafting and prayer, and fa to the action of renewing the Couenant.

The day following, the haill breithring war affemblit in the Lefſar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Davidſone, haid the doctrin and direction of the action being the mouthe of the reft in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verſes of the 12 of Luc Evangell; verie plean, particular, and powerfull, in fic fort as the grautie and motion of the man himſelff, with the mightie force of the Word, moued the haill breithring exceidinglie. Efter the quhilk all war directed to thair privat meditationes, confeffion, and prayer a



large space ; efter the quhilk the forsaide mouthe maid publick confession and deprecation, during the quhilk tyme teares war shed abundantlie. Therefter the Moderator declaring the purpose and end of the actioun, as be teares and countenance of the brethring vnfeynit sorow and humiliatioun was testified, sa he desyrit that be the lifting vpe of thair handes they shold signifie the desyre and resolution quhilk they haid of amendment of all bypast finnes, in commissioun or omissioun, against God and dewtie in thair office and persones, promising, be his grace, an earnest indeuour for the sam ; and sa a entring of new againe in Covenant with thair God in Jesus Chryst, the grait pastor of the faulles and Mediator of the Covenant, &c. Efter the quhilk, prayer being maid be the Moderator for obteneing of grace, and working of the Spreit for that effect, the blessing was pronuncit, and the actioun endit, quhilk lasted about the space of thrie houres and mair.

#### THE COUENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1596.

In the fourt sessioun therof, anent the making of a new Covenant betwix God and his Ministerie within this realme, ordeanit in the last Generall Assemblie to be done in euerie Synodall throuchout the land, the present Assemblie of Fyff, apprehending the weghtines, tending ather to an effectuall reformatioun of all things amis, (sa far as can ly in the waiknes of man,) in the pastors first, and syne in thair flockes, or then to involue all in a mair feirfull giltines and danger of horrible iudgment, be sealling vpe a new and maist graue testimonie and witnessing against all, thought it maist neidfull that all meanes shold be vsit that might moue and steir vpe the hartes of the breithring to an earnest consideratioun and feilling of thair vndewtifulnes and transgressiones in thair offices, families, and persones, to bring tham to a trew humiliatioun, sorow and greiff therfor, to a plean confession of the sam in the presence of God, a cearfull seiking of mercie for Jesus Chrysts seak, an awowing and promising of amendment in tyme to come, be the assistance and mair effectual working of the Spreit of Grace, and a vehement solisteing of God be prayer for that effect. And sa causit first to reid in the publick audience of the Assemblie, distinctlie, the Articles of Reformatioun sett down in the last Generall Assemblie, the quhिल्s war ordeanit to be insert in the Buik of the Synod, and euerie Presbyterie commandit to haiff the copie therof in thair buiks, and to cause euerie an of thair members to extract to tham selff a copie therof for thair remembrance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, David Fergusone, to keipe his awin place and houre of doctrine the day following, and studie to fram his doctrin for the purpose; and be the vottes of the maist part, all maid chois of Mr David Blak to teatche the nixt day thereafter, to be keipit with preceise abstinence. Immediatlie efter the quhilk doctrine, the haille breithring fould conveyin in the place of the Assenblie for the solem renewing of the said Couenant; and in the mean tyme, earnest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplye, and earnestlie with thair God in thair conscience, with meditation of the forsaide poinets of Reformatioun, and remembrance of that curs vpon sic as does the Lords wark negligentlie and deceatfullie. Also to call to God earnestlie for the breithring apointed to deall in doctrine.

Sa vpon the 13 day of May, being Furifday, efter the doctrin delyuerit be Mr David Blak, vpon the ground, the 13 chap. of Ezeecq. and last vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commiffionars of euerie parochie present, haillelie and immediatlie convening in the place of the Synodall, the Moderator, for the better disposing of the harts, and exemple of ordourlie proceeding in the actioun, red the last chaptour of the buik of Josua, wherin Josua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God bestowit vpon tham, and fettes the said rewlars and heades of the peiple to advyfment, Whidder they war resolut and vprightlie meined to ferue that God in vprightnes and treuthe, vtherwayes to leaue af anie professioun of his service, and tak tham to Idolatrie; and sa efter diuers demands, and answers gevin be the peiple, he fettes down the Contract and Couenant in forme, and registers the sam in the buik of the Law, and setts vpe a stan vnder an ake trie, in a monument therof for a memorandum in all tyme to come. The quhilk exemple and form was followed point be point. First, be commemoration of the benefites of God bestowit on the Kirk of Scotland in planting and garding the saming from the Castilians, Obenittes, Spaniarts, Bischope Balaam, and lait conspiracie of the papist Erles. The quhilk being endit, and a lytle begoun to be spokin of vnthankfulnes and vndewtifulnes in caring trewlie and earnestlie over that wark of God, and watching over the flockes of Chryft committed to the pastors charge, and over the quhilk the Lord haid sett tham sa lang with sic libertie and ease, the Lord steirit vpe sic a motioun of hart, that all war forcit to fall down befor the Lord, with sobbes and teares in abundance, euerie man mightelie commouit with the affectionnes of thair con-

science in the prefence of thair God, in privat meditatioun rypping out thair wayes, confessing and acknowlaging thair vnworthines and craving earnestlie grace for amendiment, and that a lang space.

Efter the quhilk, the hartes being fattelit, the Moderator, as comoun mouthe of all, at grait laithe maid open confessioun of vnthankfulnes, forgettfulnes, vndewtifulnes, negligence, and caldues, hardnes of hart, darknes, senselesnes, instabilitie, vanitie of mynd, stubburnes and rebelloun in will, foulnes and vncleannes in affectionnes, vndantoned feritie in perturbationes, vnfauorines and folie in speiche, and of conversatioun facioned efter the world, caseliar and mair reddelie drawin efter the maners and custome therof from God, then having force of holines and of the spreit in word and actioun to draw the peiple from thair vean conversatioun to God, and the seiking of thair lyff and saluatioun: And finalie, with trimbling and manie teares for the offence of sa guid and gratius a Lord and Father, misusing of sa grait and honourable a calling, and quakking for feir of sic a weght of wrethe hinging on for the blud of sa manie faulles lying on our heids, we all bitterlie weipit and earnestlie fought for a blessing and grace to vse the present occasioun of the grait mercie and lang suffering of God grantit to ws rightlie and fathfullie for amendiment.

Efter the quhilk confessioun, the Moderator, entering again to deall in doctrine vpon the dialogisine or conference of Josua with the eldars and rewlars of the peiple, and first, insisting sum what vpon the reiecting of the consent as a thing impossible to tham to serue God, wha was holie, angrie, and indling, to mak the breithring try out thair awin sinceritie and vpright meining of thair hart, he resoluit the dout of impossibilitie, and the greiff of experience of relapse, schowing that the graitest perfectioun we can attein vnto in this lyff is to ken and feill our awin imperfectioun, and stryve and labour against the saming in treuthe and vprightnes of hart; absteyning from all things that may quench the spreit, and cearfull vsing of all that may steir vpe the sam, sending all vnto Chryst Jesus, the guid and gratius pastor, and to his fulnes and perfectioun.

Nixt, vpon the thrid consent of the peiple, and reply of Josua, commanding tham to cast away thair Idolles, the Moderator insisted earnestlie vpon the casting away of our Idolles, that is, all these things of this world wharof we tak mikle thought, and wharin oftentymes we tak mair pean, and delytes mair nor in God, his service, or our calling; schawing that it was our part in this Contract and Covenant, to giue ourselues haillelie to serue the Lord in



treutlie, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill abundantlie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouision, defence and preferuatioun of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this world in the roum and dignitie of God Almighty, etc.

And sa, efter diners vther poinets of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, euerie an testified befor God, and mutuale an to an vther, the sinceare and earnest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat perſones and in the office of that grait ministerie of Gods honour and ſaluation of the peiple concredit to thame, etc.

And laſt, the Moderator ſpak vpon theſe words, "You ar witneſſes this day againſt yourſelffs," etc. and anent the monument of the ſtean ſett vnder the ake, and the wretting of the Couenant in the buik of the Law, preiſſing to imprent and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it ſould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes caſt vpe to the peiple of Iſraell be the prophetes thereafter), declaring whow the Lord God haid our awin conſciences to bear witnes againſt ws, out of the quhilk the memoriall of this actioun ſould nocht be deleit; he haid his angelles and all his creatours; he haid that ſam place, yea the verie pillars of ſtean ſtanding in that kirk, lyk as by thair awin conſent this minut and foun of the haill actioun ſould be infer and regiſtrat in the buik of the Synodall Aſſemblies, ther to remean for our admonitioun and remembrance during our tyme, and for example to the poſteritie.

Thereafter the Moderator, remembering of the defection mentioned ſoone efter the deathe of Joſua, and the fathers and eldars that haid ſein the warks of God in thair dayes, for preventing of the lyk defection, and faſtning of this new Covenant the mair firmly in the hart, for that effect, of all the breithring of ſmaller age, requyrit certean fathers, godly and zealus breithring thair preſent, to ſpeak as thay haid ſein, hard and helpit to do in the grait wark of God, in planting and preferuatioun of the Goſpell and libertie of Chryſtes Kingdome, trewly and ſincerly within this land.

And ſa David Ferguſone, paſtor of Dumfermling, a reuerend father, ſpak verie pleaſandly and comfortable of the beginning and ſucces of the miniſte-

rie; namlie whow that a few number, viz. onlie fax, wharof he was an, fa mightelie went fordwart in the wark, but feir or cair of the world, and preualit, when ther was na name of stipend hard tell of; when the authoritie bathe ecclesiastik and ciuill opponit themselues, and skarflie a man of name and estimation to tak the cause in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of losing, of stipend and moyen of lyff, haid weakned the harts of a multitud of ministers, etc.—ioyning thervnto exhortatioun meit for the purpose.

Mr Jhone Daidfone, a zealus graue father, directed from the Generall Assemblie to visit our Synodall, followit, and spak verie movinglie and profitablie, saying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, lukiug vpon the building of the new reparaire Temple, and comparing it with the facioun of the auld that they haid sein, weipit bitterlie; even sa was he movit when he beheld the present estait of our Kirk in the persones and conversatioun of the ministerie and professours, and conferrit the sam with the beginning that he haid sein, being sa vulyk in godlines, zeall, grauitie, loue and hartlines, stoutnes, cair and peanfulness, mightines and powar of doctrin, etc. with earnest admonitiounes and graue exhortatiounes moving the breithring to indewour to find the fruiets of that dayes wark, etc. He meinit also miki the want of lerning in the ministerie, having sa guid educatioun, and sa grait tyme and occasioun of letters and knowlage, that yit he could skarflie meit with an, that could talk or reasone in an exact and lerned maner of hard places of Scripture or controuersit questionnes; or that could schaw takens of reidding of antient doctors of the kirk, or the historie therof, ioyning the precept of the Apostle, Attendite lectioni, etc.

Mr Patrik Simfone, Minister of Sterling, being present with the said Mr Jhone, and ioynit with him in commissioun from the Generall Assemblie, requyrit be the Moderator, spak verie halelie and weil auent a point of Reformatioun, viz. of the mouthes of the ministers quhilk fould be the Oracle of God, whafe lippes fould keipe knowlage, and at whafe mouthes the Law of the Lord fould be fought as the Messingers of the Lord of hostes, as sayes the prophet. And yit to be sa comounlie and openlie defylit and abusit with foolishe, vean gesting and vsfauorie speitches and talk, evin at tables in open audience, schowing an vnelein and unsanctifeit hart, cearles of the honour of God, and ædificatioun of his peiple.

Vther breithring also being requyrit in generall as God gave it, and movit thair harts to continow that maist profitable and comfortable exerceise for leaving of a deipe stampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, finceritie, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behaiour of tham that succedit in the ministerie and rewling of the Vniuersitie, vnto these godlie and vpright men that preceidit tham : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almast a remediles miserie, and yit haid bein thruft in be God and his Kirk in that roum, and sa schawing his induours wissit the concurrence of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the last Moderator, repeated againe be himselff that day, and now promisit and adwomit solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniuersitie of St Andros, followit furthe the sam purpose, and insisting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and flyding away, when the holie discipline was persecut and fought to be overthrawn ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryst be subscryving to the wicket Actes of Parliament in the yeir 1584, wharby the libertie of his throne and kingdome was intendit to be vtterlie subuerted. What sould be luiked for then gif the Spaiyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie transport tham selues to this Yland, yea in our awin Firthe, he sould essay our constancie with fyne and exquisit torments of thair Inquisitioun, vpon the quhilk piece of service our excommunicat forfaultit papist Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamselues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vse fathfullie this guid occasioun of rest and libertie that God sa gratiusslie geves, to be inarmit and preparit against the day of tryall, quhilk was nocht far of.

Thir speitches endit, efter treating and finising of vther incident maters, earnest prayer was powred out be the Moderator for getting of grace to remember, practise and pey the woves ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Assëmblie was dimissed about four efter noone, als full of spirituall ioy in the faull, as emptie of corporall fuid, euerie



brother with exceeding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praife and honour for euer. AMEN.

#### THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furifday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Assemblic of gentilmen and burgesſes, prepared for the purpose befor be thair minifters in euerie parochie; wherin, as the Synod befor, ſa the Presbyterie appointed me the comoun mouthe, keiping the form ſett down before as neir as might be. The generall heides of the exhortatioun war theſe:

The Covenant of God is the contract, ſecuritie, and warrand of all our weil-fear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is brought to remembrance, and ſa in a maner renewit as often as the Word is pretched, the Sacrament vſit, or exerceis of faſting and publick repentance keipit.

Bot in a ſpeciall maner it hes bein vſit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for finne and vnthankfulnes, ſic as hes bein eſpyed be the Siers and Watchmen in this land, wha therfor hes begoun at thamſelues in thair Generall and Synods.

The maner therof is firſt: To try the brakes of the Covenant of God maid with ws, in the privat perfone of euerie an, in thair families, in nighbour-head, and in diſcharge of publick offices in Kirk and Comoun weill: 2. In acknowledging and confeſſing the ſam with vnfeinyt ſorow and repentance: 3. In craving mercie for the Mediator of this Covenant his ſeak, with trew fathe beleiving in him: And laſt, in taking ernest purpoſe, and making promiſe and vowes of amendiment, with a faithfull endewour of keiping and peying of the ſam in all the lyff thereafter.

The Covenants of Ezra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with faſting and prayer war maid, wryttin, ſealled, and ſworn, was read diſtinctlie, and conform to theſe heads, doctriu, and exhortatioun vſit; and efter meditatioun in privat and publick prayer, be hauilding vpe of hands, thir promiſes and vowes war maid in ſpeciall, for teſtefeing of a trew conuerſion and change of mynd. 1. The exerceiſe of reiding the Word with prayer and thankſgeving, and catecheiſing of child-

ring and fervants, to be vfit and done be the father of euerie familie ordinarlie within the fam. 2. The refisting of all enemies of relligioun, without feir or fawour of anie perfone. 3. The planting of the minifterie of Gods honour, and faluatioun of the peiple within thair paroches, beftowing coft theron to thair abilitie, and feiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and difcharge offices and comoun dewties for the weill of Kirk and Countrey: And laft, to tak cair of comoun warks, namlie of the ftanding and reparing of briggcs. Sa efter prayer to God for grace to perform, left vnto all the formar tranfgreffionnes the giltines of horrible periurie war adioyned, to haften the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the fpeciall barrones and gentilmen conveynit with vs in the place whar the Prefbyterie fittcs, whar be conference, vnderftanding that ther was grait word and appeirance of inuafion of Spaineyards, and that the excommunicat forfaulted papift Erles war com ham quietlie, the gentilmen offerit thamfelues verie fraclie for refiftance, and named thair capteanes of horfmen and futmen, and fett down in ordour anent thair armour and promiffioun; wharof it was thought guid the King fould be aduertifed, to whom for that effect the Lard of Reiras and I war directed, bot war nocht takin weill withe, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papift Lords again, and lyked of nan that wald nocht wag as the bus waggit.

*A Soum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within the Prouince of Fyff; and in the Congregatioun of Kilrunny, the fyft of Sept. 1596; fet down in maner of Conference for the vfe of the Peiple.*

*M.* Thow heires that God hes movit the watchmen and fathfull pafteurs of the Kirk of Scotland and this Province of Fyff, beginning at thamfelues to call and labour to moue all to a tryall of the brak of his Covenant, and an exerceife of renewing of the faming: What does thow think and esteim of the Covenant of God?

*P.* I think and esteim of the Covenant of God, as the onlie euident, right, securitie and warrand of all my weifear.

*M.* Wharfor fa?

*P.* Becaufe it is the contract, band, and obligatioun wharbe God binds and oblefes himfelff to be my lowing God and Father in Chryft, fa as therby I am fure to want na guid thing, and to be keipit from all evill.

*M.* What war thy ceas and esteat if thow wanted this warrand?

*P.* Even that maift miferable esteat of Nature, without God, without Chryft, a chyld of wrathe,

alian from the Comoun weill of his peiple, vnder the flauerie of the Deuill and Sinne, and, finalie, a faggot of helles fyre.

*M.* What is then the substance and tennour of this Covenant?

*P.* God obleses himselfe of his frie grace to be my God and father in his Sonne Iesus Chryst: and I with the rest ar bound to be his seruants and childring.

*M.* Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

*P.* The onlie Mediator and Reconcyler my Lord Iesus Chryst, and that be his awin pretius blood, and bitter passioun and death.

*M.* And what is the conditioun on thy part, wharby thou may be kend his seruand and chylde in Chryst?

*P.* Gif I embrace this promise of Gods grace and benefeit of the blissed Covenant (purchaseit be Iesus Chryst) be a trew fathe, and testifie the sam in loue, halines, and obedience.

*M.* I perceane then the Contract is mutuall, sa that God is nocht bund to thie, gif conditioun be nocht keipit on thy part. What then gif thou hes broken? Is nocht the Contract dissolued, and maid to thie of na stead, force, or effect?

*P.* Yes in verie deid, gif God sould enter in iudgment with ws, and deall streatlie and preceisslie according to his iustice and right.

*M.* And what sould then becom of thie?

*P.* Even to be cast away in the former miserie and condemnatioun with the deuilles; and that sa mikle the mair, as we ar become fathles and mean sworn, brakers of his halie mutuall band and covenant.

*M.* Thou then, tell me, hes thou enterit in this Covenant with God? and hes thou compromitted with him according to the tennour of this Contract and mutuall baud?

*P.* Yes indeid I haue, or then I war maist miserable.

*M.* When enterit thou therin?

*P.* Even when I was first baptisid, and hes professit the sam ay sen I cam to anie wit or knowlage, be gissing confessioun of my fathe, and vsing of the Holie Supper.

*M.* And hes God keipit his part to thie?

*P.* Blessed be his holie nam and heavinlie Maiestie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

*M.* But what hes bein thy part againe to him?

*P.* Alas! I haue broken and transgressed maist vnthankfullie, sinning fearlie at all tymes against my guid God, my nibour, and my awin faull. And sa if he sould deall with me in iudgment according to his right, I can haue na securitie or warrande of weifear to produce, bot man close my mouthe and confes I ly maist miserable vnder danger of Gods wrathe, and all his pleaggis and iudgments, temporall and eternall.

*M.* Now, what if God might be moued to forget and remit all bygeanis, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras sic grace?

*P.* O! with all my hart; bot whow sall that be?

*M.* Giff thou earnestlie repent thy sinnes bypast, tak vpe a fectfull purpose of amendiment, with a fathfull promise and vow of the sam vnto the Lord by his grace for the tyme to come, and by assurit fathe cleiue to the Lord Iesus in whom is all holines and perfectioun.

*P.* That is daylie crauit of ws be the Word of God, vse of the holie sacraments, and often tymes in the exerceise of fasting and publict repentance.



*M.* Treuthe indeid; for the Covenant and purpose is all an and the sam: Bot because daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang sparing and large bountifulnes of God, and manie foull finnes and grait vnthankfulnes, tending to an vtter defectioun from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maist mercifullie does at this tyme, to call ws, be his servants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, fould we nocht be glaid therof, and indeuour ourselues with all cair and reuerence to meit the Lord offering mercie and grace?

*P.* Now the God of mercie grant we may fa do, and work in my hart in speciall be his Halie Spreit for that effect. Bot alas! I have sett myself oftentimes to repent, and promised and adwomit amendment with myself, bot could never attein to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involue myself in a new giltines of menfweiring and brak of promise.

*M.* Giff thy hart be vpright and trew toward God, and if thou find anie earnest desyre of amendment, with a laboring, stryving, and preassing thervnto, whowbeit thou can nocht attein to that thou wald, feir nocht, for God requyres nocht perfectioun of ws in this lyff, quhilk he knowes we can neuer attein vnto, because he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feghting and a tyme of triumphing, a tyme of sojournung and wandring, and a tyme of habitatioun and dwelling, and finalie, a tyme of warling and suffering heir, to mak us conform to Chryst, that we may heirefter ring with him in glorie. Therfor, heir we haue to stryve against our awin imperfectiones, and against his enemies and ours, the deuill, the warlde, and fleche; and be trew fathe to cleiue to that perfectioun of his Sone the Lord Jesus Chryst our Sauour, in whom he is weill appeasit, and of whafe perfectioun he will accept of as ours; for Chryst is the Cautiounar of the Covenant and Contract for ws, and sa principall deatter, taking the sam vpon him to satisfie in all whar we ar vnable. Onlie remember this, whar Chryst dwelles in the hart be fathe, ther is a continuall grouthe and progres in knowlage and halines during this lyff, quhilk hes the awin perfectioun in the lyff to come, fulfilled euen in ws be the quening spreit of Chryst, working then without all contradictioun, impediment or stay.

*P.* O! that effrayes me maist of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

*M.* Surlie, if thou be the chyld of God, thou mon grow vpe to the iust stature of a perfytt man in Chryst, and be lyk the pleasand plants in the Lords ortecheard. Bot tak heid I pray thie, whom God sa disposes and moues (for ther is nocht monie of that fort,) as it is weill done to think na thing of thyself, sa be war till extenuat the grace of God and working of his Spreit, quhilk fould be alwayes aeknawlagit with thankfull hartes to his praise. For it is in that poinet with the godlie in spirituell giftes, as with the warldlings in temporall, that an thinks litle or na thing of that quhilk they haue attained to and gotten, bot ay wald be at fordar and mair; and sa does that vther. Also ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quhilk will nocht be perceavit, viles it be narrowlie loked vnto, euen as in the tries and plantes in the wintar seafone, quhilk nochtwithstanding the cauld frost and snaw, having the rutt fast in the ground, is ener growing ather within or without the erde, in hight, graitnes or sum way; yea, and that quhilk is farder in the Elect of God, comonlie ther is graitter grouthe and going fordwart when they think and feilles leist, and leist when they feill and think maist; for, but question, then ar we best in Gods fight and estimatioun when we ar warft in our awin and contrair. And feilling is na sure rewell of fathe, for we will feill mair a whittell in our finger, nor the helthe of the haill body. Yet for treuthe, the mair

feilling of the foarres of finne, the gaitter miſſoure of grace ; for it is by grace that we can feill finne fair. Affure thyſelff, therfor, of a guid cais if thou find that feilling, yea, or the ſorow for want therof, with deſyre to haue it, for that is nocht of fleche and bluid, bot of the ſpreit of grace, quhilk can work bathe the will and deid in that miſſour that he knawes meit for thie, with the quhilk be content.

*P.* Weill, Sir, I thank God with all my hart, of your comfortable inſtruction, wherby I am brought to be weill reſoluit to indeuour myſelff in this actioun, beſeikand yow alſo to ſchaw me whow I ſhall proceed therinto.

*M.* Firſt, be preparatioun traueling ceafullie to try and find out thy finnes and tranſgreſſiones of Gods holie law. Nixt with an feilling diſpoſitioun in remorſe and ſorow for the finnes committed, craving mercie and forgiffnes therof, and with a ſectfull purpoſe promiſing be his grace till amend. Thridlie, in traueling for fruit efter the actioun, be marking theſe finnes in ſpeciall quhilk maiſt greives thy conſcience, or thou knawes to be offenſiue to the godlie, and indeuoring but delay to amend the ſam.

Anent all the quhilk thou wilbe at lynthe inſtructed in the doctrine quhilk God of mercie fall witchaff to grant for that effect ; and therfor pray earnestlie to God to grant giftes to his ſervants of knowlage, feilling and vtterance to delyver, and to thyſelff, and the reſt of the peiple, grace to receaue the ſam with light of vnderſtanding, and cair to practiſe.

Now the gratius Lord, for Jeſus Chryſt his Sonnes ſeak, be thair Holie Spreit of grace mot work it in ws all. AMEN.

Thus was our peiple catechiſed the haill monethe of Auguſt, and vpon the firſt Sabbath of September, the Covenant with the holie communion celebrat to thair grait confort.

And as efter all our faſtes (quhilk I haiff pretermitted in this Storie, becauſe I haue wraitten a ſpeciall Treatiſe therof,) ſa efter this exerceiſe we wanted nocht a remarkable effect. For if God haid nocht extraordinarlie prouydit for Scotland victualles, (coming in ſic ſtore and aboundance out of all vther countries, as never was ſein in this land befor, ſa that, be the æſtimation of the cuſtomers and men of beſt iudgment, for euerie mounthe that was in Scotland ther cam in at leaſt a boll of victuall), thowſandes haid died for houngar ; for nochtwithſtanding of the infinit number of bolls of victuall that cam ham from vther partes, all the herveſt quarter that yeir, the meall gane aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the ſouthe and waſt partes manie died.

I dar nocht bot mark it, whowbeit againſt my will, that the Miniſters of Edinbruche and Kirk therof, neglected and omitted this actioun of the Covenant, with the effect of a feirfull deſolatioun, gif we daur iudge.

About the end of Auguſt the King calles a Conuentioun of the Eſteattes to Falkland, euen of ſic as be fauour and frindſchipe war neireſt ioyned with the excommunicat, forfaultit papift Erls, whar Alexander Setoun, Prefident of the

Seffioun, a papist, maid a prepared harang, wharby to perfwade the King and Esteattes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyne with the enemies, and creat an vnresistible danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commiffionar apointed be the Generall Assemlie to sic to the dangers of the Kirk at all occasiounes, cam thither, and presented himselff with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commiffioun first to discharge in Gods nam and the Kirks, to the King and Esteattes.

When the King and Esteattes war sett down, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, "Sr, I haue a calling to com heir be Chryst Jesus the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Esteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, these that hes trateroullie fought to betrey thair citie and natiue countrey to the crewall Spaiyard, with the overthrow of Chrysts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wrathe of that King and his Esteattes." And braking on in particular vpon the graittest part of that Conventioun, with plane speitche and mightie force of zeall, he challengit tham of hiche treasone bathe against Chryst and the King, against the Kirk and Countrey of Scotland, in that purpose and counfall they war about. Bot the King interrupted him, and commandit him to go out, whase command he obeyit, thanking God that they haid knawin his mynd, and gottin his message dischargit. Mr David Lindsay, Mr James Nicolfone, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrar, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic fort, that the King with fear promises satiffeit over easelie and removit. In end, the Esteattes concludes, that the King and Kirk being satiffeit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commiffionars of the Generall Assemlie, with diuers vther guid breithring, conveinit in Cowper, and vnder-



standing certaulie of the retourn of the papist Lords, and of thair plattes, purposes, and biffines, with thair fauorars and affociattes, thought guid to direct certean of the breithring thair present to the King, being in Falkland, to mein the mater to him, and craue a discharge of his dewtie, namlie that feing without his licence and knawlage, as was certefeit to the Kirk be his Maiesties Ministers, these rebelles was com ham, and war about to mak in-furrectionoun in the countrey, ther dangerus indewours fould be maturlie prevented be his Maiestie, his autoritie and powar. Also that ther fould be a meitting again of the breithring in Edinbruche the monethe October following.

Sa Mrs. Andro Meluill, Patrik Galloway, James Nicolfone, and I, cam to Falkland, whar we fand the King verie quyet. The rest leyd vpon me to be speaker, alleaging I could propone the mater sustantiusslie, and in a myld and fimothe maner, quhilk the King lyked best of. And entering in the Cabinet with the King alan, I schew his Maiestie, That the Commiffionars of the Generall Assemblie, with certean vther breithring ordeanit to watche for the weill of the Kirk in sa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and seditius, making ourselues and the countrey to conceaue feir whar ther was na cause. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in sa zealus, powerfull, and vnrefistible a maner, that whowbeit the King vsed his autoritie in maist crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiffioun as from the mightie God, calling the King bot "Gods fillie vassall," and taking him be the sleiue, sayes this in effect, throw mikle hat reafoning and manie interruptiones: "Sr, we will humblie reuerence your Maiestie alwayes, namlie in publict, but sen we have this occasioun to be with your Maiestie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and crown, and with yow the Countrey and Kirk of Chryft is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counfall, we mon discharge our dewtie therin, or els be trators bathe to Chryft and yow. And therfor, Sir, as diuers tymes befor, so now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryft Jesus the King, and his kingdome the Kirk, whafe subiect King James the Saxt is, and of whafe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryft hes callit and commandit to watche ower his Kirk, and governe his spirituall kingdome, hes sufficient powar of him, and autoritie sa to do, bathe togidder and feueralie:

the quhilk na Christian King nor Prince fould controll and discharge, bot fortifie and assist, vtherwayes nocht fathfull subiects nor members of Chryst. And, Sir, when yie war in your swadling cloutes, Chryst Jesus rang frilie in this land in spyt of all his enemies, and his officers and ministers convenit and assenblit for the rewling and weill of his Kirk, quhilk was euer for your weil-fear, defence, and preferuatioun also, when thir sam enemies was seiking your destructioun and cutting af. And in sa doing, be thair assemblies and meittings sen syne continowalie hes bein terrible to these enemies, and maist stedable for yow. And will yie now, when ther is mair nor extream necessitie of the continowance and fathfull discharge of that dewtie, drawin to your awin destructioun be a dewillishe and maist pernitius counfall, begin to hinder and dishart Chrysts servants, and your best and maist fathfull subiects, quarrelling tham for thair conveying and cair that they haiff of thair dewtie to Chryst and yow, when yie fould rather commend and countenance tham, as the godlie kings and guid emperours did. As to the wisdome of your counfall, quhilk I call deuillishe and pernitius, it is this, that yie mon be servit be all sort of men to cum to your purpose and grandour, Jew and Gentill, Papist and Protestant; and because the Ministers and Protestants in Scotland is ower stark, and controllles the King, they mon be waikned and brought law be steiring vpe a partie to tham, and the King being aequall and indifferent, bathe salbe fean to flie to him; sa fall he be weill servit. Bot, Sir, gif Gods wesdome be the onlie trew wisdome, this will proue mere and mad folie, for his curs can bot light vpon it; sa that in seiking of bathe, yie fall los bathe, wharas in cleiuing vprightlie to God, his trew servants fould be your sure freinds, and he fould compell the rest counterfitlie and leinglie, to giff over thamselues and serve yow as he did to David." Thir things, and manie vther, was spoken be occasioun in conference with grait libertie and vehemance, till at last the King sattelit and dimitted ws pleasandlie, with manie attestationes that he knew nocht of the papist Lords hamcoming till they war in the countrey; and whowbeit the Esteates haid licenced tham to mak thair offers, they fould nocht be receaued till they thamselues war furthe of the countrey again, and offer what they wald, they fould gett na grace at his hand till they satified the Kirk.

The 20 of October the Commissionars of the Generall Assemblie, and from diuers Synodalls, convened at Edinbruche, the haill proceidings wharof from that day vntill the xvij day of Decem. that accursed wrakfull day to the Kirk and Comoun weill of Scotland, because they ar at lainthe, and particularie in forme of Ephemerids sett down be me in a buik be thamselff, for con-

tracting of this volum, I mon remit the reidar therto. Only heir I will infer the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaide monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promises to his Kirk, in making thair and his enemies leinglie yeild, and to gif ower thanselfes vnto his David.

*The Offers presented be the Lady Henriet Stewart, Countess of Hountly, hauing commission from hir housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioecse of Murray, conuenit in Elgen the xix day of October, 1596.*

At the first heiring, and hauing intelligence that your worships heir conuenit, and remanent of the Kirk of this Realm, hes bein in tyme past, and as yit remanes euill informit be suggestioun of misreportes of my Lord and Spouse, that he sould be a Trafector with strangers sen his departing out of this realme, in preiudice of the religioun presentlie professit in the sam, and of the esteat of his natie countrey, I, as hauing commissioun in his nam, offers nocht onlie to mak his purgatioun of the siniter misreportes of him aboue wrytten, bot also that he fall abyld and submit himself to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to suffer and vnderly the censours of your Worships, King, and Counsaill.

Secondlie, I offer that he fall mak sufficient securitie nather till attempt, assit, nor deuyse anie thing in tymes cumming, tending to the alteratioun or inuersion of the religioun presentlie professit within this Realme.

Thridlie, offers that he fall banithe and eiekt from his companie and societie all Jesuites, Seminarie Preists, excommunicat persones, and notorius knawin Papists.

Feirdlie, he is, and salbe content to intercomoun and confer with quhatsumeuir of the ministerie your Worships and hail Kirk apoinet; and in cais he may be mouit be guid arguments and reasons, and therby persuadit in his conscience to leaue the religioun presentlie professit be him, he fall embrace the religioun professit within this Realme.

Fyftlie, offeres that he fall reslaue an ordinar minister in his companie for his better instructioun, on his awin charges; and in mean tyme fall keipe guid ordour.

Sextlie, for better assurance of his guid meining, he is content till assit your discipline in punishing of vyce.

Sevintlie, in consideratioun of the premisses I will desyre your Worships to gif and concead a reasonable tyme wharin my Lord my Spouse may be resolued in his conscience, and that it will pleis your Worships to schaw him that fawour to absolue him fra the proces of excommunicatioun: and that he may haue, be your mediatioun and interceeding, his Maiesties fawour and oversight, to remean within the countrey vntroublit during the tyme of the conference.

And for your persuasioun to the premisses, I offer in his name, that he fall mak sufficient securitie for observing of the Articles aboue wrettin; and in testimonie of his guid intentionnes, fall assit the planting of ministers in the Kirks desolat within his bounds.

*Thus subscriuit,*

HENRETT COUNTESS OF HOUNTLEY.



Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrqhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin houffes and leivings till the monethe of May thereafter, when at the Generall Assenblie hauldin at Dondie, they war absolued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the haill southie, being ather defated or drawin to the Kings deuotioun ; and the ministrie of the northe haillelie be fear and flatterie maid for the purpose. And thus our vndewtifulnes did lose again that grait victorie quhilk God haid conquiest ower these enemies ; the quhilk I pray his mercie they be nocht maid iust scourges to the ministerie in spiciall therfor.

Immediatlíe efter that xvij day of December, the ministers of Edinbruche, Maisters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watson, war nocht onlie counfallit, bot earnestlie vrgit be thair flok to flie. Twa of the quhilk, Mr Robert and Walter past southie in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his servants. Ther, vnder the winges of Gods providence, they reposit, and ther thair host penned the Apologie of thair cause, following :

*A Declaration of the iust causes quhilk moued the Ministers of Edinbruche to withdraw thamselues from thair flockes for a season in the moneth of December 1596, giuing place to the wrathe of the Prince, to reserue thamselues for a better tyme.*

THER hes bein, in all ages, is, and falbe, sum proffessit malitius enemies to the Lord Jesus and his servants : Sum that wald profes frindschipe to tham, bot the loue of this warld sa owerrewles thair affectionnes, that when the frindschipe of the an and the vther comes in comparisone, sa that of necessitie they man forseek an of tham, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryst : Sum weak and infirm breithring that haid neid nocht onlie of righteas informatioun in the treuthe, bot also of continuall confort : And sum wyse and strong fauorars wha leakes na thing bot intelligence of the proceedings of maters that they may meantein the caus, and stand thervnto against whatsoeuer calunnie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in wassing of sic Moores, nor contrar to the command of our maister, to cast our halie things to dogges, and sett our peirles befor sic fwyne, seiking to find and saue sic whom the Lord will haue lost and destroyed, and therfor in his righteas iudgments giffes tham over to thair awin fantasies to forge out stumbling blokes, and cast tham in thair awin way to fall on, and go from euill to warfe, deceauing and being deceauit, to thair awin iust condemnatioun.

As for the second fort, it war bot lost labour also to preas to perswad tham of the treuthe; for it feareth with tham as with an sa affectionat to his frind that he meines never to speir his quarrell, what euer be done, what euer be said, right or wrang, trew or fals, rathlie or aduyfollie, sa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an; yea, he is sa ather blindit or willfullie addicted to his fond frindschipe, that the least appeirance of the hurt thereof makes right, treuthe, welsdome, aduyfitnes in his conceat to alter bathe name and nature, and be esteimed and giffen out for contrarie vyces. Sa ar they to the frindschipe of thair gear and this world.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iust and wechtie causses mouing ws to withdraw ourselues from our charges, and leaue af the exerceise of our ministerie amangs our flockes of our awin accord for a seafone, (quhilk vtherwayes we fould hane bein compelled to do against our willes, to the los of our liues and graitter difavantage of the comoun cause, as euidentlie will appeir in our Apologie efter following,) and togidder heirwithall to subioyne sum confort also for the confirmation of that vther; beseikand tham bathe to accept of the faming rightlie and lowinglie in the tender bowelles of the Lord Jesus.

Thair is twa things as we vnderstand blawin abrode of ws for our discredit, and the hurt of the cause of Jesus Chryst. An, that we haue left our flockes, and sa becom, of pastors, hyrlings. The vther, that we ar fled from the lawes, and sa of guid subiects becom rebelles and outlawes. The quhilk crymes ar befor God and man, in all reformat kirks and comoun weilles, sa hynous and odius, that gif we haid nocht the testimonie of a guid conscience in the contrare to vphold ws befor God, and euident reafones to cleir ourselues befor the reafonable and godlie, we wald esteim ourselues of all men maist miserabe.

For as concerning the flight from our flockes, we haue the command of our Maister bidding ws, being persecut in a citie, to fle to an vther, and conform to the faming his awin exemple, and the exemple of his apostles, namlie St Paull, who, being let down in a basket by night over the walles of Damascus, eschaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and namlie of the godlie and zealus Athanasius, weil thought of and approvin of all Christianitie. And wha, I pray yow, speaking in conscience, will or can deny our persecutioun? Having sic bludie bod-warts coming to ws from court continuallie, sic schoring to pluk ws out of our pulpites, sic bitter and malitius realling against ws at tables, and in conference of counsallours, sic blasphemus traducing in publict, be proclamatiounes at mercat croffes with sound of trumpet; whar befor that euer we war callit or hard, we war convict of seditioun and treasfone, and proclaimed to be sic personnes, namlie in that maist malitius and blasphemus proclamatioun, wherin was deducit the proces led against Mr David Blak, in the selff maist informall, impius, and iniust, and we inuoluit in the giltines of the sam alleagit crymes, to be maid partakers of the sam punifment at the pleasur and will of the Prince; wha, God wattes, and man bathe, what guid will he hathe vttered towards ws and all our maiters seruands, sen the receaving of our deidlie enemies the papist Erles in his fawour: For the quhilk, we humbly pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait iudge of the world sett his iustice court, enter in reduction of that proces, and pronounce a feirfull sentence in his contrar, to be execut in wrathe without delay. And at last a maist craftelie deuyfit tumult and insurrectioun motioned be our enenies, and moued be the simple populace; the quhilk nochtwithstanding, be our diligence and autoritie, it was asswagit without anie violence or tort done to anie man, praist be God. Yit, forfuth, the sam is sa hilie aggregagit, that it is giffen out to the world for a conspiracie of ws and our associattes, of hie treasfone against his Maisties

perfone and counfallours, and maid to be a sufficient caufe, wharfore we fould be apprehendit as feditius trators, committed to warde, and condemnit to felhamfull executioun.

For what better could we haue liuked for at the hands of our accursed enemies, the excommunicat papift Erles, whafe fpeciall frinds and fauourars hes nocht onlie alienat the hart of his Maieftie from ws, bot fa ineenfit the faming in hatred and wrathe againft ws, steired vpe be our frie rebuiking of finne, and fathfull admonitiounes giffen from tyme to tyme to his Maieftie for efchewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie fentences and domes againft ws. The quhilk thing, when our breithring the Commiffionars of the Generall Affemblic haid efpyed and confidderit befor thair departing of the town, forcit to leaue ws be that freat charge and proclamatioun, they gaird ws thair fpeciall advys and counfall, that in cais our Magiftrates and flock wald nocht preferue ws faiff from violent inualoun and craftie dint of deidlie malice, in that ceas we fould withdraw ourfelffs for a tyme, and referue ourfelffs to a better occafioun, when we might ferue our God and his peiple be our miniftrie in faftie and freidome. And it is of veritie, that fa far was our bailyes and counfall from that abilitie or dewtie, that they war fean for feir of thair awin efteattes to receane a commiffioun to tak and apprehend ws, and put ws in freat warde and fure firmance, to be producit at the pleafour of our enemies, and maid a prey to the recent anger of an ineenfit King, whose wrathe is as the roaring of a lyonn, or as a boare rubbit of hir whelpes, as fpeakes the Scripture. The quhilk they haid nocht fealit to hane effectuat indeid, giff God of his gnid Prouidence haid nocht carit for our preferuatioun, and movit the haill breithring of our Prefbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Sefsioun and diners of our flock better affected, to counfall ws cairfullie and maift vrgentlie to moue ws to efchew the prefent furie and danger, and keipe ourfelues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honeft for the stoutteft to feir whar ther is iuft caufe, and flie to that end they may fecht againe, namlie to paffors wher ther is na danger of infecting of thair flockes with herefie, and euident danger intendit againft thair lyues; and if the premisses and mikle mair, cleirlye knawin to the confciences of all men of cair and fight in proceidings of maters, be trew, it is manifft that fic was the flat in deid of ws and our flockes. Ther is nan of found and fanetified iudgment that will blam ws as mercenarie defertours of our charges, bot rather praife God, wha hes of his gratius guidnes wotchaffed fa to direct and protect ws to be referued in hope of farder employment in the wark of his glorie and grace in Jefus Chryft.

Now to the vther heid of our accufatioun, twitching our fleing from the lawes, we ftand iuftlie to the flat denying therof. For we flie nocht from the law, bot from the wrathe and euill difpofitioun of the iudge that may eafelie pervert the law; or rather from the partie wha intends, be prentence of law, to be reuengit vpon ws, as vpon thair noyfome enemies, wha, as they alleage, hes nocht ceffit, be our iuft rebuiking of thair finnes, quhilk they term feditius fermones, to difgrace tham befor the peiple, and therby at laft hes concitat the faming againft tham to bereaue tham of thair lyves and honors. Giff it be nocht fa, we appeill thair confcience befor God; and if it be fa, as it is indeid, hane we nocht reafone to declyne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitiusemie.

For to be plean in this our neceffar apologie, we ar forcit vnto for defence of the æftimatioun of our office, and creadit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and æquitablie iudgment, thinks it all an to be iudgit be the prefent counfall as be the Erle of Hountlie, in whafe fawour the advancement of the fpecialles of tham, fpeak what they will, hes bein procurit, and for whafe effect thair credit is continowed and increaffit at Court. And we ar fure



nan will esteim ws foolishe or fleyed for fleing from the iudgment of that crewall trator, as from the burning of Dunbirfall or Spanishe Inquisitionn.

And as to the Kings Maiestie, we flie nocht from his lawfull authoritie, but from his vnlawfull wraethe, nocht from his euill naturall (quhilk of itself is maist clement,) but from his preiudicat disposition and euill opinioun conceavit against ws be the maist subtill and importune subiection of craftie serpentes, from whase pernitiis poisons our continuall prayer to God is, that his Maiestie may be saiff, and nocht therby flein in body and faull. For as to his Maiesties Judicatorie, we mein nocht to declyne it in this cause, nather, whowbeit we haue be all law maist iust cause of appellatioun therfra, being sa inormlie greivit and hurt be all his proceedings against ws, yit we mein nocht simplie till appell from his Hienes throne to anie Cæsars, kings or princes, in the erthe, but a Rege male consulto et affecto ad melius. Sa that whow soone foueuer it pleis God to delyver him from the companie and counfall of wicked Papists and malitius Atheists, and turn his hart and affection to the trew professours of the right Christian religion and fathfull ministers therof, wha without all questioun is, hes bein, and will proue his onlie sure frinds and guid subiects, we fall in all readines and humilitie present ourselues befor his Maiestie, sitt dow fauld our feit, and tholl an assyse of anie honest men of whatsumeuer rank, for all art, part, read or counfall of that insurrection, or anie vther interpryse at anie tyme attempted against his Maiestie.

Wharfor, deir breithring, we earnestlie exhort yow in the bowelles of our comoun Sauour to conceaue of our cause and doings aright, and nocht onlie to satisfie yourself with the requitable reasones and motiues therof, wherby all occasioun of offence and mislyking may easlie be removed, bot also of Christian dewtie and loue to play the aduocat for ws at the hands of vthers, namlie of sic as may haue acces to deall with his Maiestie for the treuthe, and moue his Hienes to a better disposition.

For, as concerning our dewtie to his Maiestie, the God of heavin, the cearfar of all hartes, bears ws witnes, that we inioy a guid and quiet conscience theraneut, quhilk accuses ws nocht of omitting anie thing we oucht of dewtie to his Maiestie, nor committing of anie thing against his Maiesties persone or estate, vnles it haue bein be the exces of affection or zeall, fearing for his danger, and caring for his weill and preferuatioun against all sort of trators: That lyk as his Maiestie haid guid pruff and experience therof against Boduall, from whase attempts he could never be frie till we put to our hand; and efter redding of his Maiestie diuers tymes out of his clauies, at last maid him fean, being excommunicat, till abandone the countrey; sa he might haue the sam against these graiter and mair dangerus trators, the said Bodualles confederattes at Menmure, the excommunicat papist Erles, wha seikes maist subtillie to betrey his Maiestie in body, faull, kingdom, lyff temporall and euerlasting. Gif heirin we haue offendit, let the King pardone and forgiß ws.

But alas! wald to God the wrang war done to ws onlie, the pure servants of the Lord Jesus, and nocht directlie to himself, whase croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruption violentlie within the middes of his vndouted possessioun, and vnder conference of things alleagit questionable betwix his erthlie kingdome, and the kirk, the spirituall kingdome of Chryst Jesus, satt down in iudgment, tuk decreit to himself, and therby acclaimed the speciall priuileges of the croun of Chryst, to wit, the iudicator of the pretching of the Word, and conceaving of prayer, and annulling of the constitutionnes and commissionnes of his supream assemblie within this realme. Giff anie gentillman of the countrey haid bein sa vsed with his nibour in questioun of his merches, wald he nocht be thought to haue iust occasioun of compleant, yea iust cause and quarrell to war his gear, land, himself and all that wald tak his part for redres therof? And yit fall nocht the Lord Jesus

be hard to complean? Sall his fervants be declarit trators, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sic it repearit? And fall sic oppressioun and tyrannie pas vnrepessit? Sall he wha has receiued the haill lands and costes of the erthe for a iust possessioun, yea, all powar in heavin and in erd from the grait Creator therof, suffer himselff to be thus handlit and vsit? Sall the Pagan Turc, the Cam of Tartarie, the Muscouit and Sophie of Pers, defend thair bounds and conquiest kingdomes? Sall bastard Christiannes, sic as Prestler Jhone in Afric, beire impyre, and Philipe of Spean mak the warld agast, inlarging his dominiones from the west to est, and in the mean tyme the hair of the warld, the king of glorie, be oppressed, spulied, and dishonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and considderit the fathfull, lowing, and cearfull hartes of the ministrie, wha ties the hat wrathe of Jehoua kindlit against him, for helping the wicked and faworing of tham whom God haittes, and of the Lord Jesus, King of Kinges, for invadding of his possessiounes, and vsurping vpon his spirituall crowne and kingdome: And therfor mon cry the alarme and giff the warning in tyme to laue af and repent, befor he be confumit therby, and maid a feirfull spectacle to the rewlars of the erde.

Alas! his conscience, and the conscience of all, may weil ken, it is nather riches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtiours, wha goes about to cla and counfall him, nocht according to his weilseare, bot efter his affectioun and present dangerous dispositioun; and sa when they haue gotten that quhilk they fought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to serue thair insatiable appeteit. Bot our cair onlie is lest he offend his God, and sa be left destitut of his grace and protectioun, and fall in the hands of sic as seiks his wrak and distructioun. And yit, forsathe, they ar the frinds, and we the enemies; they the wyfe and discreit, and we the inordinat foolles; they the fauears of his honour and prinileages of his crowne, and we the empearers therof, and sic as seikes to disgrace him befor the peiple. But alas! wald to God his Maiestie saw thair plattes, and knew thair deuyffes, he wald flie from tham as from the sword, or consumption of raging fyre; for, as Solomon speakes of the harlot, "Honnie is in ther mouthe, but the sting of bitter deathe is in thair end." Let the King perfew ws as he pleases, we fall nocht ceas to requyt him with ernesit prayer to our God to preserue his Grace from the miserable experience quhilk fall cleir this cause to the haill warld, gif he brak nocht af his finnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flok, for the fastie of whafe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we estein the present los of your gear of lytle aveall, in respect of that service quhilk yit in this lyff we may do to Chryst and his Kirk. What euer be the doings of men in this your visitatioun, luik yie to the hand of God, iustlie working that quhilk sa often be our mouthes he forwarned yow of, for the contempt of his Gospell, and fructles passing ower the lang simmer and feasonable heruest therof. He hes moued the folie of a mad and confusit multitude to minister to your troublers the occasioun of your present perplexitie, yea of his heauie plag vpon your hartes, bodies and geare, to the spilling be appeirance of a guid cause, and moving of the wrathe of an erdlie prince against yow. Bot we beseik yow therin to perceane and tak vpe the angrie face and crabbit countenance of the Lord of Hostes, wha hes the coupe of his vengeance, mixit with mercie and iustice, in his hand, to propyne to this haill land, and enerie member therof, in what rank and degrie so euer they be. Of the quhilk the fervants of his awin hous, and yie in speciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halfome potioun of repentance propynit to yow in mercie; bot be assurit for your confort, when that hathe wrought weil vpon yow and ws for our humiliatioun and amendi-

ment, the thik drog of that read wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilk they fall drink, nill they, will they, to thair horrible destruction and confusioun euerlasting. AMEN.

At the beginning of Januar, the King, with grait forces of the Homes, Cares, and southland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and seuir actes, the tytles wharof followes :

Imprimis, Thrie actes of Counfall confirmed be thair autoritie : an, finding the vproare at Edinbruche the xvij of December to be hichest treason, and the authors and partakers, with thair fauorars, to be trators in the hichest degrie. An vther, discharging the ministers stipends that wald nocht subscriue a band acknawlagging the King to be onlie Judge in maters of treason or vther ciuill and criminall causses, committed be preaching, prayer, or what way so euer. The thrid, ordeaning all provests and bailyes, shireffes, stewarts, and vthers of autoritie, that shuld happen to be present at anie sklanderus speiches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they shuld vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue powar to charge and discharge a Minister to teache at anie tyme or place, as he shuld think convenient.

Item, Ane Act discharging all Generall and Synodall Assemblies and Presbyteries to be keipit at anie tyme heirefter within the brouch of Edinbruche, and the Presbyterie of Edinbruche to sitt in Musselbruche or Dalkethie.

Item, Ane Act ordeaning the Ministers hous in Edinbruche to be appropriat in tyme coming to his Hienes vse, be reasone of the treasonable and seditius complottes ther denyfit at findrie tymes be the formar inhabitantes ; and therewithall the Nather Counfall hous, for that it was sum tymes imployed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subscriyvit be the provest and bailyes of Edinbruche, and thereafter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphem his Maiestie, his Counfall and Esteattes, vnapprehendit, vnder the pean of periurie against the hail thrie perones of the Godheid, and vnder a grait pecuniall soun in cais of faillye.



Item, The Town of Edinbruche bund neuer to admit thair former Minifters to teatche again within the Town without his Maiefties confent, never to chufe anie vther in thair place without his Maiefties allowance ; fiklyk neuer to chufe a Magiftrat without his Maiefties approbatioun ; and the prefent Magiftrats to dimit and refing thair offices ower in his Hienes hands, to the intent he may with the advys of Counfall elect flic vthers as he pleafes. And fordar, was inioyned to thaim, ather to find out the principall offendars, and mak thair proces cleir that ther reft na thing but executioun befor the laft day of this infant, or els the proveft, bailyies, deacones, and counfall, representing the haill body of the town, till enter thair perfones in warde within the town of Perth, vpon the firft of Februar nixt, ther till vnderly the law for the faid treafonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehenfion.

Item, The Seffion to be transported to Perth, ther to fitt the firft day of Februar nixt, and his Maieftie and the Checquer to remean till then at Lithgow. The Commiffars and Shireff Court to fit at Leithe.

At the fam Conventioun was read on a day bot thrie billes : An of the Erie of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papifts. In the twa firft, Aberdein was chargit to heir thair offers, and, finding thaim agriable to the Law of God, confcience and quietnes of the realme, to accept thaim, and to releiue the compleaners of the fentence of excommunicatioun ; vtherwayes, to compeir befor the Counfall within 15 dayes thereafter, and fchaw a reafonable caufe why ; with certificatioun, in cais of failyie, letters fould be direct to charge thaim fimpliciter therto.

And laft, Ther was apointed a number to fitt in euerie quarter of the town of Edinbruche, and examine flic as they pleafit, or fould be giffen in row to thaim. Of whafe depofitionnes ther was wryttin monie quarres of paper, and yit amangs all nocht fa mikle fund as might iuftlie mak a man, to let be a minifter, fufpitiuis of anie conspiracie or fordeuyfit vproar, that could publictly be punifhable.

The King, finding this wantage and occafion, pouffes fordwart the fam to the conquering of the libertie, bathe of the Kirk and borrowes within this land ; and publiffes in print a number of queftiones, wharby he calles in dout the haill difcipline and ordour of the Kirk, ordeaning the fam to be difputed and concludit in a folem Conventioun of the Kirk and Efteattes of the Realme, to be conveinit be him at St Jhonftoun about the end of Februar.

Wharfor the Synod of Fyff, cairfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit enery Presbyterie to nominat and direct twa of thair maist discreit, wyse, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reafone, and resolute with comoun and vniform consent on maist solid and substantius answers to be sett down in wryt verie schortlie for resolution of the Kings questionnes.

Also, efter earnest in calling of the nam of God, and graue and weghtie consideration of the dangers the haille estate of the Kirk might fall into, if the government therof, manie yeirs ago established be the Word of God and lawes of the countrey, and peacable practise accompanied with a rare blissing of sinceritie and concord, voide of all error and schisme even vnto this day, should be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnkillid in the Scriptur and Kirk effectes, without the advys of a Generall Assemblie, or anie inferiour assemblie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparation, now in full readines to accomplis thair attemptats to hir vtter overthrow,—the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, David Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assemblie in Commiission to the Kings Maiestie, and in all humble reuerence and dewtifull maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assemblie at Perth may desert and be left of, or at leist be prorogat and continowit vnto the tym the last apointed Generall Assemblie be the haille Kirk, with consent of his Maiesties Commiissionars, according to the Act of his Maiesties Parliament, convein in St Andros in the monethe of Apryll nixto come, and gif thair advys anent his Maiesties intentionnes and purpoe published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to gif commiission to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusionnes of a Generall Assemblie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries shall direct thair Commiissionars to his Maiestie at Perth\* at the day appointed, for testifeing thair dew obedience, they

\* NOTA. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assemblie apointed at Perth.

can on na wayes com instructed for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinburgh from the horn, and repon tham again in thair awin rounes ; as also Mr David Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseik his Hienes nocht to suffer anie thing to be published in print anent the proceeding of maters betwix his Maiestie and the Kirk of leat, having therin a speciall cear of his Maiesties honour and estimatioun, quhilk can nocht bot be imparit amang the godlie and sincere professours in all realmes, if our controuersies com in thair hands.

The said Synod also condifendit vpon certean instructionnes to be giffen to the Commiffionars, to be chofin be thair Presbyteries, to keipe the apointed dyet be the King at Perth, as followes :

*Instructions gevin be the Synod of the Prouince of Fyff to the Commiffionars, to be chofine be euerie Presbyterie within the said Synod, to go to the Conventioun, appointed be his Maiestie at Perth ; the quhilk the said Synod ordeanit tham and euerie an of tham preceijlie to keipe.*

FIRST, yie fall schaw that yie ar com for obedience to his Maiestie, and nocht for that yie acknowledge that to be a lawfull Generall Assemblie, be reasone it was nocht apointed be the last generall, nor convocat be the advys of the Commiffionars of the last Generall Assemblie, as hes bein the practife of the Kirk at all tymes befor within this realme, warranted be the Word of God and lawes of the countrey.

Item, yie fall schaw that yie may nocht condifend in anie wayes to the reasoning or putting in questioun the maters of the polecie of the Kirk ; because the Generall Kirk of this realme, to quhilk yie ar subieet, hes already determined the faming, quhilk determinationn yie haue also subferyvit vnto, and nan may call the sam in dout, and put tham in reasoning, but a Generall Assemblie. Therfor, yie fall desyre his Maiestie, in all humilitie, for continuation of the reasning to the ordinar assigne Generall Assemblie, to be hauldin at St Androus the xxvj of Apryll nixtocome.

Item, gif na continuatioun can be obtained, and yie ar vrged to proceide, yie fall protest for the liberties of the Kirk, and planlie disaffenting, keipe yourselffs frie of euerie thing that falbe done theranent.

Item, because the Conventioun is apointed be his Maiestie onlie for the questionnes, yie fall nocht mell in anie maner of waye with the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Presbyteries, or properlie belonging to a Generall Assemblie.

Item, in eais the brethring amangs thamselfues, or his Maiestie, or anie of his Counfall, enter in reasning with yow, or anie of yow in privat, that yie hauld fast be thir generall grounds :—1. That



the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun fett down and constitut the haill externall discipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs fa happelie governit and rewlit, that na heresie, schisme, or dissentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist peaceable and decent constitution therofof to be disturbit be exagitating of fruitles questionnes, namlie at this tyme, quhen Papists preassles, be that mean of disputatioun namlie, to brangle and pervert all.

Item, yie sall trauell with the ministers, barronnes, and noblemen, that sall happin thair to be conveinit, that an vniform supplicatioun may be maid and giffen in for restoring of the ministers of Edinbruche, and Mr David Blak again to thair flockes; and behaue yourselues heirin in the feir of God and loue of Chryst and his kingdome, fathfullie and providentlie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counfall deuydit to be subscriyvit be all ministers, vnder pean of tinfall of thair stipends, in effect to rescind the declinator subscriyvit be all of befor at the calling of Mr David Blak befor the King and Counfall in the monethe of December. The quhilk band the Assemblie iudged to be vnlawfull and superfluous for manie and diuers reasones, quhilks, togidder with the poinets of the forsaidd supplicatioun, yie sall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveined at St Andros, and diuers dayes towteing the Kings Questionnes,\* the schort soun wharof, togidder with the questionnes tham selues, followes:

*The Questionnes proponed be the King, to be resolut at the Conventioun of the Esfaits and Generall Assemblie, appointed to be at the brouche of Perth, the last of Febr. 1596.*

ANSWER.—1. *Tim. 6.*

GIF anie man teatche vtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and consentes nocht to the halfsome words

\* NOTA. Mr Jhone Lindsay was suspected to be the author of thir Questionnes. I wat he was cheiflie on the counfall of tham, bathe in deuyfing and following furthe of tham.

of the Lord Jefus Chryft, and to the doctrin quhilk is according to Godlines, he is puft vp and knawes na thing; bot dotathe about questionnes and ftryff of words, wharof cumes invy, ftryff, realings, euill fermifings, veau difputation of men of corrupt myndes, and deffitut of the treuthe, quhilk think that gean is godlines; from sic feparat thy felff.

*Queft. 1.* May nocht the maters of the externall gubernation of the Kirk be difputed, falua fide et religione?

*Ans.* They may nocht.—1. The government of the Kirk being alreadie eftabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at ſic a tyme when the Papifts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is fought be our nighbour enemies of the difcipline, the Biſchopes of Eingland. 4. In ſa diſſolnt eſtait of a lawles and iuſticeles peiple. 5. When na edificatioun bot diſtrictioun and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may ariſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes ther-ament. 7. Let the King and Counſall conſider whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrimnt or reaſoning his vndouted poſſeſſioun, lenning vpon a law, and decreit, and right vnreduct.

*Queft. 2.* Is it the King ſeueralie, or the paſtor ſeueralie, or bathe coniunctlie, that ſould eftabliſhe the Actes anent the externall gouernment of the Kirk, or what is the form of thair coniunction to mak lawes?

*Ans.* All Actes of the Kirk ſould be eftabliſhed be the Word of God, contained in Holie Scripture, the ordinar interpretars wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruptioun of the hail eſteat of the Kirk, ar prophettes, and ſic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratifie and aproue that be thair lawes, and vindicat be thair ciuill ſanctiones, quhilk they declar to be Gods will out of his Word.

*Queft. 3.* Is nocht the conſent of the maiſt part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

*Ans.* The electioun of paſtors ſould be maid be thaim wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belanging to paſtors, be the Word of God; and to ſic as ar ſa choſene, the flock and patron ſould gif thair conſent and protectioun.

*Queft. 4.* Is it lawfull for the paſtor to leaue his flock againſt thair willes, albeit he haue the conſent of the Preſbyterie; and for what cauſe ſould the Preſbyterie conſent therto?

*Ans.* When the flock will feir and obey men and nocht God, and nocht keipe thair fathfull paſtors from wrang, and dint of deadlie malice and violence, in ſic ceas the paſtors, be conſent of thair Preſbyteries, may leaue thair flocks.

*Queft. 5.* Is it lawfull for a miniſter to uſe farder applicatioun nor that quhilk may edifie his awin flock; or is the hail warld the flock of euerie particular paſtor?

*Ans.* A miniſter may declar and apply the Word of God throwout the hail Scripture, and his warks wrought throuhout the hail warld, for the glorie of God and eydificatioun of his particular flock.

*Queft. 6.* Is he a lawfull paſtor, wha wants impoſitionem manuum?

*Ans.* Impoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferent in the admiſſioun of a paſtor.

*Queft. 7.* Is it lawfull to paſtors to expreſs particular mens names, counſallis, or magiſtrats in pul-

pit, or so vialie to deferyue tham, that the peiple may vnderstand whom be they mein, without notorius declarit vices and priuat admonitions preceeding?

*Ans.* The Canon of the Apostle is cleir, Them that publiclie sin rebuk publictlie, that the rest may feir. And sa mikle the mair giff the publict sinne be in a publict persone, bearing publict office and charge, quhilk nocht being corrected, might indanger the publict esteat. Nather can anie fear be healed without the plaster be particularlie applyed to the persone and place of his feare. Vtherwayes, he does na thing of the pastorall dewtie aright; and sic as finds fault therewith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernies, chuse rather to die in thair disease nor abyde the cure.

*Quest.* 8. For quhilk vyces sould admonitiones and reproofing of magistrats pas publictlie from pulpits in thair absence or presence, respectiue?

*Ans.* For all publict vyces, against the first and second Table of the Law of God, and that in all congregations, becaus all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for tham.

*Quest.* 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informationis, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vnliklines in things to come in ciuill maters, quhilk all may be fals, and consequentlie the doctrine following thervpon; or sould all application be vpon the veritie of knawin and notorius vyces?

*Ans.* Ther is na bruted vyce or corruption but may fall in the persones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thonche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie application vsed but against over notorius veritie of vyces.

*Quest.* 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, so that the reiding therof is bot a cerimonie?

*Ans.* The Apostle to Timoth. Epist. ii. chap. 3. answers cleirly, that ther is na scripture quhilk is nocht sa ritche in ispiryt be God, that it is profitable for doctrin, refutation, correction, admonition, yea, even to mak the man of God perfyt for all gnid wark; and to the Rom. xv. whatever is wryttin is for instruction and consolation: Sa this is but an ignorant or cerimonius questioun.

*Quest.* 11. May a simple pastor exerceise anie inriddioun but consent of the maist part of his particular sessioun?

*Ans.* He may with consent of the best part, quhilk comounlie is nocht the maist; for he being the messenger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

*Quest.* 12. Is nocht his sessioun iudge to his doctrine?

*Ans.* The Word of God and exponars therof, the pastors and doctors, ar onlie iudge of his doctrin. The spirit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

*Quest.* 13. Sould nocht the Moderator of the Sessioun be chosin yeirly of anie wha has vot therin?

*Ans.* The cheiff burding of moderation over the haill flock, lyes on the pastor or pastors. And becaus of the message, gift, office, and commissioun by the Word quhilk he beares, the eldars and deacones mon be moderat be him also.

*Quest.* 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the haill congregatioun?

*Ans.* Nocht, for the ministers directs and moderates the electioun be the Word, and the congregatioun obeyes and giffes consent therto.

*Quest.* 15. Why sould nocht eldars and deacones of ilk particular sessioun be elected ad vitam?



*Ans.* They ar elected ad vitam except iust causses of deprivation intervein. Bot becaufe the kirk leiving is sacrilegiuſlie ſpoiled, quhilk ſould ſuſtein tham, they may nocht euerie yeir leaue thair occupationes and attend on that office; and therfor of a number lawfullie elected ſucceſſiulie ſum relieues vther, yit all abyding kirk officers; and this is of neceſſitie till the Kirk get hir awin leiving.

*Queſt.* 16. How manie Presbyteries is meit to be in the hail countrie, in what places, and whow manie paſtors of kirk in ilk presbyterie?

*Ans.* Plant the countrie weill with kirks out throw, and the kirks with paſtors and doctors, and this queſtioun wilbe ſoone ſolued; bot if this form of doing hould on, ther wilbe fewar or they be ma.

*Queſt.* 17. Sould nocht the elders and deacons of ilk particular ſeſſioun haue vot in the presbyteries, or the paſtors only?

*Ans.* Eldars alſo hauing commiſſioun from thair ſeſſioun in maters of maners, lyk as alſo deacones in the pures eſſeares and patrimonie of the kirk.

*Queſt.* 18. What is the maters of the iuriſdiction of the presbyterie quhilk may nocht be intreated in particular ſeſſions?

*Ans.* The buik of the polecie of the Kirk of Scotland ſett down be the Generall Aſſembly, and the firſt Act of the Parl. haldin at Edinbruche in An. 1592, anſwers heirto ſufficientlie, and to manie of all thir queſtionous; and therfor wald never haue bein proponit gif the auld affectioun haid remeanit towards the Kirk.

*Queſt.* 19. What form of proceſs in libelling and citation, termes and dyattes, probation and pronouncing of the ſentence, ſould be viſit befor the ſaid particular ſeſſiouns and presbyteries reſpectiue?

*Ans.* Echo. Form ſummar, æquitablie, graue and ſpiritual, as beſt may ſerue for the end of thair delling to win faulles from Sathan and his ſnares of finne, to God be trew repentance, and purging and preſerving of the Kirk from ſklander and danger of corrupt and pernitiuſ members reſpectiue.

*Queſt.* 20. What maters ſould the ſynod intreat vpon, quhilk may nocht be decydit in the presbyteries?

*Ans.* The anſwer to the 18 anſwers to this.

*Queſt.* 21. Sould nocht all wha hes vot in the presbyteries, and als in the particular ſeſſions, haue vot in the Synodall Aſſemblies?

*Ans.* The paſtors, doctors, and ſic as hes commiſſioun from particular ſeſſionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

*Queſt.* 22. Sould ilk Vniuerſitie or ilk Collage, or ilk Maſter or Regent within ilk Collage, haue vot in the presbyteries or ſynodals in the townes or countries whar they ar; and ſic lyk, what form of vot ſould they haue in the Generall Aſſemblies?

*Ans.* Doctors and Profeſſours of Theologie, and ordinar inſtructars of the youthe in the groundes of religioun ſould vott. The firſt, becaufe they ar ordinar office bearers within the kirk; the ſecond being lawfullie callit to be Symprefbyters.

*Queſt.* 23. Is it leſum to conuocat the Generall Aſſembly by his Maieſties licence, he being pius et Chriſtianus magiſtratus?

*Ans.* Gif he be pius et Chriſtianus, he will alwayes allow and protect the aſſemblies of the office bearers of the Kirk for governing of the ſam, wha hes thair office and warrand of conueining for diſcharge therof, nocht of anie erthlie or mortall king, but of Chryſt Jeſus, whom the Father hes

anointed his king on his holie montan; and therfor may convey in his nam, and fould whensoever they fie the weill of the Kirk, and doing of thair office to requyre the sam.

*Quest.* 24. Is it necessar that the Generall Assemblie be ordinar, or onlie extraordinarie convened for waightie causes concerning the Kirk?

*Ans.* The necessitie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causes contained in the buik of discipline; the extraordinary for preventing of dangers, et pro re nata.

*Quest.* 25. Hes nocht all men of guid learning and religion vot in the Generall Assemblie?

*Ans.* Nan may vott bot sic as hes lawfull calling, viz. Commissioners from Synods and Presbyteries: yit all the godlie and fathfull may assist, heir, or speak, in a graue, ordourlie, and comlie maner, with leave asked and given be the moderator.

*Quest.* 26. Is ilk particular pastor obleit to repear to the Generall Assemblie, or is it sufficient that onlie Commissioners com fra ilk particular Session, Presbyterie, or Synodall?

*Ans.* Commissioners ar sufficient for votting, but the haill fathfull for assistance, gif they pleise and neid be.

*Quest.* 27. Wha fould schuse the Commissioners to cum fra ilk schyre to vot in the Generall Assemblie?

*Ans.* The provinciall Synodes.

*Quest.* 28. Quidat is the number of voters necessar to the lawfulness of the Generall Assemblie, and whow manie of the haill number fould be pastors, and how manie vther men?

*Ans.* A certean of euerie province, and fewar or ma as the maters to be intreated of craves.

*Quest.* 29. May anie thing be acted in the Assemblie to the quhilk his Maiestie consents nocht?

*Ans.* The King fould consent to, and be his lawes approne, all that be the word of Gods maiestie is concludit in his assemblies. Bot the actes therof hes sufficient authoritie from Chryst, wha hes promised that whatsoever twa or thrie convened in his nam fall agree vpon in erde to ratifie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graitther authoritie nor anie king erdlie can gif, yea even sic as fould command and overrull kings, whase graittest honour is to be members and nurisfathers and servants to the king Chryst Jesus, and his spouse and quein the Kirk.

*Quest.* 30. Is it nocht expedient that the twa part of tham, wha hes ius suffragii, fould consent to anie thing decernit in ecclesiasticall iudgment, that maters pas nocht be a vot ma or les?

*Ans.* We haue to thank God alwayes for that spreit of vnitie in iudgment quhilk hes accompanied our assemblies to this houre, in sic fort that na thing of importance euer passit till all war fullie resoluit, and in an voice votted therunto, namlie in the haill points of the discipline. God grant that thir questionnes and Court delling breid nocht contradictioun.

*Quest.* 31. Hes nocht ilk iudgment inferior to the Generall Assemblie an territor limitat, out-with the quhilk they haue no powar of citation or iurisdiction?

*Ans.* They haiff, bot in sic fort, that if vther persones commit sklanderus crymes within thair bounds, they may proceed against tham ther, vntill they satisfe and remoue the sklander from the part they haue committed the crymes into. And whar citatioun is requisit, the assemblie within whase bounds the persone is resident, cites him and causes him to compeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deall.

*Quest.* 32. What is the ordinar ecclesiasticall iudgment to the discipline of his Maiesties houthold and counfall, remouable with his Maiestie to anie part of the realme?

*Ans.* The session of his Maiesties hous, and presbyterie within the bounds whar his Maiestie

makes refidence for the tyme; or the presbyterie within the quhilk the sklander is or was committed, pro ratione delicti.

*Questi.* 33. Sould thair be libellit precepts containing the cause of the citation and certificatioun of the censures befor all ecclesiasticall iudgments, or onlie till answer super inquirendis?

*Ans.* They that ar cited to ecclesiasticall iudgments ar cited comounlie for a deleated or arristien comoun sklander, ather be word or wryt, but ofttest be word, partlie for schortnes of proces, partlie for want of the kirk leiving to sustein a clark, with certificationnes as effeires, as the cause, or salus ecclesie aut persone, shall requyre.

*Questi.* 34. Hes the inferior iudgment powar to summond to compeir befor anie superior iudgment, or sould men be summoned onlie be the authoritie of that iudgment befor quhilk they sould compeir?

*Ans.* Grait sklanders wharwith inferiour iudgments can nocht weill tak ordour, wilbe referrit to the superior or graitter iudgments, and the persones giltie chargit till answer ther, as having a warrant sa to do in sic causles fra the superiour assemblee.

*Questi.* 35. Is it nocht necessar that priuat admonitionnes, with reasonable interualles of tyme, pas befor all maner of citationnes?

*Ans.* Whare the sklander is becom publict, the place of privat admonitioun is past; and na citation befor a publict iudgment befor the sklander brak out: Sa the questioun is answerit negativie.

*Questi.* 36. What interualles of tyme is necessar betwix priuat admonitioun, and betwix the last admonition and the first citation, and betwix the citation and the day of compeirance befor ilk an of the saids iudgments.

*Ans.* The officers of Chrysts kingdom ar men of wesdome and æquitable discretion, occupeit in maters of chieff importance, concerning the glorie of God and saluatioun of his peiple, and therfor sould nocht be empeschit with triffling questionnes.

*Questi.* 37. Whow manie citationnes sould infer contumacie?

*Ans.* Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vse the pluralitie, bathe of publict and personall as best may serue for the winning of the offender. The law sayes, Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita comperiat maliciose latitare: Hæc vna pro omnibus dicitur.

*Questi.* 38. Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

*Ans.* Coniunctlie and feneralie: for the cryme may be sa hainous, that for purging of the Kirk, and moving of the persone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather schaw a iust cause why, he bewrayes a pryde and corruptionn of hart, testefeing him nocht to regard the Kirk or haue anie societie therwith, and sa wordie to be declarit and publictlie signified sic a an as he is ineid.

*Questi.* 39. Is ther nocht diuers kynds of censures, sic as prohibitio priuati convictus, interdictio à cænâ, nocht published to the peiple; and last of all, publica traditio Satanæ?

*Ans.* We haue in comoun vse of our Kirk, as was in the antient, but twa, abstentios à cænâ, et excommunicatos. As for the rest of the sortes, luik our Theologs comoun places, and our answer to the Bischope of St Andros appellatioun.

*Questi.* 40. Sould the presbyteries be iudges of all things that imports sklander; and gif sa be, wharof ar they nocht iudges?

*Ans.* The presbyteries sould prease to purge thair bounds from all sklander, and separat euerie



faull from thair sklanderus knawin fine, lest it fla him, and his blade be crauit at thair hands. And as Martyr sayes, Nihil est ad quod Dei verbum se non extendit, ac proinde censuræ ecclesiasticæ. And yit in the mean tyme, it nather confidderis nor twitches that quhilk the ciuill magistrat does, nor for that end. Vide supra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

*Queſt.* 41. Can excommunication be vsed againſt theiſſis, murderers, vsurars, or nocht peyers of thair dettes; and if ſa it may be, why ar nocht all the Bordour and Hieland theiſſs curled; as als all the manſwering merchants and occurars amangs the borrowes?

*Ans.* It can verie weill; bot gif the magistrat do his dewtie, it neids nocht. And gif the Hiiland and Bordour Kirks war planted, ther wald be les thift. Also, ſic merchants ar curſt indeid, and brybing Lords of Seſſioun to.

*Queſt.* 42. Is ther anie appellation fra the inferiour to the ſuperior iudgment; and is nocht the ſentence ſuſpendit during the appellation?

*Ans.* Ther is appellatioun from the inferiour iudgment to the ſuperiour vpon iuſt cauſſes, ay and whill it com to the ſupream, quhilk is the Generall Aſſemblic, fra the quhilk ther is nan. And as to the ſentence, gif the appellation be admitted, it is ſuſpendit for iuſt and reaſonable cauſſes; gif nocht admitted, bot inſlie repellit, not.

*Queſt.* 43. Sould nocht all proceſs and Actes be extracted to parties hauand intereſt?

*Ans.* In foro poli this may be or nocht as the Judge ſies beſt to be for the honour of God, weill of the Kirk, and ſaiſſing of the perſone from the danger of his ſinne; and ſeing the eccleſiaſticall iudgments is nocht aſtricted alwayes to a wrytten proces for diuers reaſones, they can nocht be bund to gif ane extract in wryt alwayes.

*Queſt.* 44. Is ſummar excommunication lauchfull in anie eace, but admonitionnes and citationnes preceeding?

*Ans.* In ſum ceases it is, ſic as of Boduall, Spot, and the Papiſt Erles; and wantes nocht guid warrand of reaſone and Scripture, with exemples of the primitiue Kirk.

*Queſt.* 45. Hes anie vther nor the paſtors of the Kirk vott in excommunication?

*Ans.* Doctors that interprettes the Word, and eldars that watches over the maners, hes vott alſo. Whowbeit cheiflie that cenſur is deducit, directed, and execut be the paſtors, the ordinar miniſters of the Word of Weſdome, λόγου σοφίας.

*Queſt.* 46. Hes ilk eccleſiaſticall iudgment alik power to excommunicat?

*Ans.* Euerie eccleſiaſticall iudgment weill conſtitut, hes powar to excommunicat within thair bounds; whowbeit, in reſpect of the weghtines of that cenſure, it is thought guid that the Seſſiones proceed nocht without the advys of thair Preſbyterie.

*Queſt.* 47. Is it lawfull till excommunicat ſik Papiſts as profeſſit neuer our religion?

*Ans.* A Papiſt reſident within our bowelles, eſteimed of communion, and vnder ſchaddow thereof, indangering the Kirk, may, by excommunication, be decouered and maid knawin for ſic a an as he is.

*Queſt.* 48. A woman being excommunicat, hauing a faithfull houſband thereafter, ſould he abſtein from hir companie?

*Ans.* Excommunication cuttes nocht af the dewties of mariage nor nature, ſa they be viſt but danger of the Kirk, offence of the godlie, and ſtay of the medicin applyed, quhilk is to moue the perſone to be eſchamit of thair deteſted eſteat, and ſeik to be releivit therfra.

*Queſt.* 49. Is it nocht reaſonable, that befor anie letters of horning be granted be the Seſſion vpon the proceſs of excommunication, that the partie ſould be ſummoned to heir tham granted?

*Ans.* The ordour preferyvit heiranent in the Act of Parliament, is guid and reafonable. As to this fummoning, it can ferue for nan vther end but to mak the Sefsioun iudge in the proces.

*Queft.* 50. Hes nocht a Chrifian King powar to annull an notorius iniuft fentence of excommunication?

*Ans.* Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniuft fentence of horning or forfaultrie.

*Queft.* 51. May anie Counfall or Vniuerfitie be excommunicat, for what caufe, whom be, and maner therof?

*Ans.* Sum Counfall or Vniuerfitie may be, viz. Wherof euerie member, or indiuiduum and perfone, is iklanderus for fic crymes, as be the Word of God deferues excommunication. And this fould be done be thair ordinar iudgment ecclefiaftic in maner fett down, conform to the Word of God.

*Queft.* 52. When the pafors does nocht thair dewtie, or when a iurifdiction vfurpes aboue an vther, or anie vther fchiifme falles out, fould nocht a Chrifian King mend fic diforders?

*Ans.* A Chrifian King fould imploy his authoritie for mending of all diforders, as the pafors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarie be an extraordinar warrand. But na king nor prince fould tak vpon hand mending or reformation, but with the advys of the watchmen, and at the fight of the Siers, wha hes the gift and calling to tak vpe the iuft cawfes, conform to the Word of God.

*Queft.* 53. May faftes, for generall caufes, be proclaimed be a Chrifian prince command?

*Ans.* Be the advys of the Watchmen, and at the fight of the Siers, wha hes the gift and calling to efpy the iuft caufes of humiliation by the Word of God, they may.

*Queft.* 54. May onie ecclefiafticall iudgment compell a man to fwear in fuam turpitudinem?

*Ans.* A man iklanderit in caufa turpi, gif witneffes can nocht be gottin, and weghtie prefumtiones and motiues being confirming the fufpitiones of the iklander, that iklander can nocht be remouit, the Kirk fatisfeit, nor the perfone purgit, but be the aithe of the Lord interponit, quhilk, be the Word of God, determines all douttes and controuerfies.

*Queft.* 55. Sould ther onie thing be intreated in the ecclefiafticall iudgment, preiudiciall to the ciuill iurifdiction or priuat mens rights; and may nocht the ciuill magiftrat lauchfullie ftay all fic proceedings?

*Ans.* Nane of tham fould preiudge another, bot bathe fould iudge as breither for ther mutuall helpe and confort, according to the diuerfitie of the giftes and calling beftowit vpon tham be God, and fett down in his Word, wharby all mens lawfull rightes falbe helped, and nan haue occafion to ftay, bot bathe to fordar and advance vther mutuale.

FINIS.

Coming to Perth the laft of Februar, we fand the minifters of the Northe conveined in fic number as was nocht wount to be fein at our Affemblies, and euerie ane graitter courteours nor vther. Sa that my eis faw a new fight, and eares hard new voces; viz. flockes of minifters going in and out at the kings palace, let at night and betymes in the morning. For S<sup>r</sup> Patrik Murray, the diligent apoftle of the northe, haid maid all the northland minifters acquentance with the King, wha began then to luik big on the mater, and find fault

with the ministers of the South and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almost losit the King, etc. Greivit at the hart with this, we dischargit our commissioun from our Synod, and vfit our instructions bathe privatlie and publictlie in sic sort, that, do what they could, wee delayit the haulding of anie Assemblie thrie dayes, till my speciall comilito and companioun in Chryst, wha also at that tyme was my bedfallow, was caried in to the King be S<sup>r</sup> Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down besyde me, he tuk twa or thrie houres sleipe, and thereafter finding me walking, begoud to tell me whow he haid bein send for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, "For I perceauie," said he, "the king will nocht feall to wrak himselff and the Kirk bathe, vnles that our maters be better loked vnto, and he yeildit vnto sa far as we may of conscience, yea suppose we lose sum thing rather nor all." I answerit, "I could sic na better resolutionn then we haid bein vpon in all streattes bygean, quhilk was to seik be prayer and cerfing and conference of the Word to ken our dewtie, and be about fathfullie to discharge it better and better, leaving the events and effect to God, whose the cause was. Bot as for yeilding and granting anie thing against that wherof we haid sufficient warrand in Gods Word, and possessioun with sic comfortable fruiets sa lang, for nather thretning, feir of danger nor flatterie be Gods grace I sould never; for in my iudgment at sic a tyme the passing from anie poinct, and it war never so small wald be a schaking ws loufe and findrie, disarming of ws of the trust in the treuthe of our cause and vnitie, wharby we haid stronglie stand to that houre, and sa our disgrace and weakning, the aduersars incouragement and fardar hope, to the schamfull wrak of the cause of Chryst and his Kirk." Efter lang conference anent thir maters, we rease and past out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then first to differ in opinionones. "Weill," said he in end, "yie ar to be send for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—‘As I said to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and spak with yow last in my chamber, that I haid a speciall quarrell against yow twa, wha bathe was difereit and wyse men, and sic as I lipned in, etc.,’—therfor prepear yow for it." Yit we put af that fore noone also with grait reisoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S<sup>r</sup> Patrik



was fend with a command, that all fould meit and refolue be reafoning and votting ather to hauld Affemblic or nocht. The queftion being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reafonit the mater at grait lainthe, till the graitteft part of the breithring thought it aneuche and inelyned to my part, defyring the mater to be voted; when my faid commilito began a lang difcourfe, wharby he fupplied the wants of the formar reafoning, he fpeitches in appeirance verie wyfe and perfwafive, quhilk, with the kings authoritie, careid a grait number from our fyde, fa that when it cam in votting, the number of the Northland minifters and Angus prenealed. Quhilk, when I perceavit fa to ga, with grait greiff of mynd, I withdrew myfelff, reiding in that entrie a dangerus courfe of defection that followed. And efter a heavie regrat vnto God, and confideratioun of my awin weaknes, in refpect fpecialie of him in whafe vertew I confydit maift amang all the breithring prefent, (for Mr Andro was abfent, being Rector of the Vniuerfite, the choife wharof fell iuft at that tyme), and yit with a nights conference of the king, I faw him fa ftranglie alterit, what could I promife to myfelff?

Therfor, efter the breithring of our Commiffioun haid maid honeft and plane proteftatioun of thair difaffent from all that form of proceeding from that pretendit Affemblic, and all that fould be done therin, to keipe thamelues clein and frie therof, vnderftanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maieftie, I quyetlie withdrew myfelff from the town. And this mikle in generall as I know concerning that Affemblic. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords apointed be the King befor that Conventioun was named a Generall Affemblic, wherin thir Articles following war towteed, and answers fett down vnto, quhilk, as I hard, haid the approbatioun of the Affemblic thereafter:—

*Certean Articles proponit be his Maieftie at Perth 2 and 3 of Merch 1596, and answerit in Conference be certean breithring convenit there.*

*Art. I.* That it be nocht thought vnlawfull, nather to the Prince nor till anie of the pastors, at anie tyme heirefter to mone douttes, reafone, or craue reformatioun in anie point of the externall polecie, difcipline, and government of the Kirk, that ar nocht effentiall concerning faluatioun, or is nocht answerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done decenter in the right tyme and place, and animo ædificandi non tentandi.

*An.* The breithler conveined giues thair advys in the firft Article,—that it is nocht expedient to

mak a law or act twitching this, least a durre sould be opened to curious and turbulent sprites. Vtherwayes they think it lawfull to the King, be himself, or his Commiſſionars, to propon in a Generall Asſembly whatſomeuer point he deſyres to be reſoluit of, or to be reſormit in ſpecie externi ordinis, ſeing ſubſtantia externæ adminiſtrationis eccleſiaſticae is pleniffime tradita in ſacris literis: And as the Generall Asſembly may accept of this from the King, ſa may the Generall Asſembly do anent anie thing that is done be his Hienes in anie conventioun, meitting or Asſembly convenit be him heirefter.

*Ar. 2.* Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counſallars, and is in na way pertinent to the ſpirituall miniſterie of the Word, That na miniſter heirefter ſhall mell with anie mater of eſteat in the pulpit, or with anie of his Maieſties lawes, ſtatutes, and ordinances; bot gif anie of the miniſterie think tham hurtfull to religiou or contrar to the Word, they ſhall privatlie complean thereon to the king and his counſall.

*An.* The aduys to the 2d article is, That lawes already maid, hurtfull to religiou or prejudicial to the libertie of the Word, be declarit to be expyrit, as the ſam ſalbe particularlie condifendit vpon; and na law be heirefter maid twitching religiou, without the advys and conſent of the Kirk, wha ar declarit to be the thrid eſteat of the countrey; and that na Act whatſomeuer be maid contrare to the Word, the preaching wharof the miniſters hes concredit to tham. Whilk, gif it ſhall fall out, as God forbid, they think that euerie paſtor, be the advys of his Preſbyterie, Synodall, or Generall Asſembly, ſould firſt complean, and ſeik remeadie of the ſam; quhilk remeadie nocht being gottin, they ſould direct the force of the Word againſt the ſam, with all libertie. And, as concerning maters of eſteat, the breithring deſyres the explaining of this point of the article.

*Ar. 3.* That it ſhall nocht be lawfull to paſtors to name anie particular menes names in the pulpit, or ſa viuelie to deſcryve them, as may be æquivalent with thair naming, except vpon the notorietie of a cryme; quhilk notorietie may onlie be defynit be the gilty being fugitiue for the cryme, or fylit be an aſſyſe, or excommunicat for the ſam.

*An.* Na manes name ſould be expreſſit to his rebuk in pulpit, bot whar the fault is notorius publict; yit they eſteim notorietie mon be defynit vtherwayes then by being fugitiue, fylit be aſſyſes, or excommunicat. For contumacie efter citatioun, publict commiſſioun of murther, adulterie, or ſicyk, as was Bodnalls coming to the Abbay, the murder of Dunbirſall, and manie vther of that ſort, makes notorietie; as alſo when the fact is ſa eident, that the notorietie therof may be maid out before the Judge Ordinar. As to the viue deſcription æquivalent to the naming, it is hard to ſett a law therto, ſeing a gilty perſone will apply to himſelf, whowbeit the preachour never thought on him.

*Ar. 4.* That euerie miniſter, in his particular applicatioun, ſhall haue onlie reſpect to the ædificatioun of his awin flock and preſent auditour, without expatiating vpon vther diſcourſes na wayes pertinent to the congregationnes.

*An.* Na paſtour ſould uſe applicatioun wharin he hes nocht reſpect to the ædification of his awin flock and preſent auditor.

*Ar. 5.* That euerie Preſbyterie ſhalbe comandit to tak diligent account of euerie paſtors doctrine, that he keipe himſelf within the bounds of theſe premiſſes.

*An.* It is the dewtie of euerie Preſbyterie to tak account of euerie paſtors doctrine, that he keipe himſelf within the bounds of the Word of God.

*Ar. 6.* That ſummar excommunicatioun be vtterlie diſchargit as inept, and that thrie citationnes at leaſt, of aught dayes intervall betwin ilk ane of tham, preceed the ſentence.

*An.* In the Generall Assemblie houldin at Montros, it was ordeanit that euerie Presbyterie shuld feik out the warrands of sunmar excommunicatioun pro et contra, and produce the sam, to be considerit in the nixt Generall Assemblie, that decisioun might be taken therein according to the Word of God. And seing the Commissioners from Presbyteries at this present hes nocht brought with tham the said reafones, it is best to leaue this mater to the ordinar Generall Assemblie. In the mean tyme, the Act of Montrose to be keipit.

*Ar.* 7. That na Presbyterie or Synodall vse thair censures vpon nan bot tham that ar resident within the bounds committed to thair charge, vtherwayes the decreit and sentence to be null.

*An.* The Generall Assemblie hes apointed euerie offender to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

*Ar.* 8. That all summonds contain a speciall cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

*An.* Fiat.

*Ar.* 9. That na meittings and conventionnes be amang the pastors, but his Maiesties knowlage and consent, excepting alwayes thair ordinarie Sessiones, Presbyteries, and Synodes.

*An.* This article is against the meitting of pastors necessar, as visitatioun of Kirks, admissioun of Ministers, concurrence of breithring in maist lawfull earends, as in taking vpe seaddes, resoluing of questionnes, and sic lyk. Therfor, besyde thair Sessiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

*Ar.* 10. That in all principall Townes, ministers be nocht chosin without the consent of thair awin flock and his Maiestie; and this ordour to begin presentlie in the planting of Edinbruche.

*An.* This article is answerit be an Act of the Generall Assemblie, quhilk statuts that the principall Townes salbe planted with ministers be the aduys of the Generall Assemblie, at the quhilk his Hienes Commissioners ar and shuld be present.

*Ar.* 11. That all maters concerning the hail rest of his Maiesties articles fall rest on mellit withe, ather in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie decydit; and in speciall, that all maters importing sklander com nocht in befor tham in the mean tyme, wherin his Maiesties royall authoritie is hilie preiudgit; but onlie in causes that ar mere ecclesiasticall.

*An.* This article importes a discharge of manie poinctes of our discipline, sa as it can nocht be presentlie answerit.

#### ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assemblie, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Estates, and ther began to reafone his questionnes; whar the Moderator and breithring, refusing to put anie of the poinctes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoning, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commissioners, maks answer, saying, "S<sup>r</sup>, it is nocht that we distrust our cause, or that we want reafone to resolue anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-



ner to inquire ; but we perceave the purpose is bot to canves and towte our maters heir a whyll, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie scharplie, solidlie, and oft tymes sarcasticlie, he gaff tham reasoning ther fillis, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commissioun was giffen for conversioun and receaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, apointed to be hauldin at Dondie in the monethe of May following ; and all vther maters remitted thervnto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed thervpon, was esteimed, of the best and most godlie, to be null in the selfe, and of na force or effect, for manifold reasones.

1. First, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be apointed be thamselues, with advys of the King or his Commissioners. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar apointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisshed, as was evident be the printed questionnes, casting in dout the haill discipline, therby at least to gean sum advantage against the sam.

3. Because it was nocht fenfit nor sanctified be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chosine but an, subornde be court, Mr David Lindsay, intrusit himself, wherof proceidit confusioun and vnaccustomed inmoderat behaiour.

5. Because the ordinar scrybe being sen the last assemblie departed this lyff,\* ther was na scrybe chosine, fworn, or admitted.

6. Because almaiist the halff of the Commissioners from Presbyteries according to thair commissionnes disassentit therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boist of Court, be a

\* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end ; whose deathe that yeir, and Mr Andro Moucreiffs, minister at Carell, a godlie, fathfull, and vpright brother, war ominose to the Kirk of Scotland.

few vottes ma, fkarflie at laft thrawin out, and named ane extraordinar affembly, as it was indeid.

8. Becauſe when it was fett down for ane affembly, ther was nather hallie, graue, nor ordourlye proceeding therein.

9. Becauſe ther was na cleir proponing of maters, bot convoyit and dreffit for the purpoſe.

10. Ther was na article graulie reaſonit therin, nor na wayes reaſonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring of euerie province to heir his Maieſties Articles, and giſſ thair advys to the Affembly; the quhilk being hard in opin and full meitting, was weill lyked of and approvyn.

13. Bot the ſam thereafter was vpon poſt haſt altered, eiked and peared, and maiſt confuſedlie parbruiyied. And nochtwithſtanding of the diſaſſenting and proteſting of diuers breithring againſt the ſaming, yit without reaſoning or votting, was be the mouthe and pen of an vnchoſin moderator and clark, concludit and put out in wryt.

And ſa it was of the grait mercie of God that na mair ill was done there; and that the ill was done, was done in ſic a fort as it may for thir manifold nullities be iuſtlye eſtimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the laſt lawfull Generall Affembly, cam to St Andros of purpoſe to keipe the dyat apointed for the Generall Affembly; bot finding nan convenit ther bot the province of Fyff, cam to the New Collage Scholl, the place apointed for the ſaid affembly, and ther, efter incalling of the nam of God, and humble confeſſioun of ſine, that haid procured that brak and defolatioun, crauit mercie, and ſenſit the affembly ther ordourlye in the name of God, taking notes and documents of proteſtatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almoſt loſt. For thereafter, to vtter it in a word, whar Chryſt bydit befor, the Court began then to govern all; whar prething befor preualit, then polecie tuk the place; and finalie, whar deuotioun and halie behaviour honor'd the miniſter, then began pranking at the chare, and pratling in the ear of the Prince, to mak the miniſter to think himſelf a man of eſtimatioun.

And heir annes to mark the difference betwix the Affemblies Generall following, and theſe that paſt befor. 1. Chryſt, be his ſpirituall office bearers con-

vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vsurpes that allanerlie. 2. Chryft profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of esteat directes, I will nocht say controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring fend to seek light therein out of the Word of God, be reasoning, conference, meditation, prayer. Now, plattes and courses ar wyllie leyit befor, moyenes and meanes ar apointed to bring tham about ; all is denyit and advyit in the Kings Cabinet, according therto is the proceeding. Tent is weill tean in publict, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are seditius, troublesome, cappit, factius against the King, as meines or reasones in the contrar. 4. In reasoning, the Word was alleagit, the text fighted, the reason weyit at grait laithe and labour, and according to the waicht therof, it bure the conclusioun away be a plean force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleasandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comoun, past and posted ower ; or gif it com directlie and cleir against the leyd purpose, then the Kings man, that is quicest of ingyne, man denyse a glose or distingo ; and giff it be insisted vpon, the King himself mon fall on him, and beare him down, and put him to silence with reason, langage, and authoritie. 5. The veritie was vprightlie and indifferentlie fought without respect of this syde or that, this purpose or that, quhilk maid men sattletlie, graulie, and quietlie to bring out thair reasones, and speak thair opiniones. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the loue of Chryft, the cair of the Kirk, lerning in scripture, the powar of preching, the motioun and force of prayer, and the eis and presence of those in whom these giftes speciallie schyned, wrought amangs all, aestimatioun, reuerence, and guid ordour. Now, it is the persone, presence, purpose, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and missour by vthers of lerning, vtterance, vprightnes, zeall, earnestnes in prayer, force in exhortatioun, it was spyed out and speciallie employed be consent of all at these assemblies. Now, the plattes ar leyd whow nan fall haue place bot sic as serues for the purpose. 8. Giff an offensive word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it



is met with a squar ly, and he that is for the Kings cause, may vse what countenance, gesture, and langage he pleis. 9. And votting was wount to be vsit for na vther purpose bot to testefie an vninerfall consent and aggriment in a cleirit and found out veritie, sa that skarslie yie wald haue fund an non liquet, because that tyme and all meanes war granted and vsed for resolutioun. And now, reasoning is vsed but for the fasone, and na thing is sufferit to com in determining, bot that quhilk is sure to be born away be maniest vottes, and therfor the catalog of Commisionars man be perused, to ken wha is with ws, and wha is agains ws. 10. In end, the end of the assemblies of auld was, whow Chrysts kingdome might stand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic esteat of a frie monarchie, and to advance and promot the grandour of man, and supream absolute authoritie in all causses, and over all persones, alaweill ecclesiasticall as civil.

Sic an Assemblie then as this, first cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purposes was, ane to relax from excommunicatioun the papist Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Assemblie at Perth, declarit and ratified at that present assemblie, and as far furthe further as might be attained vnto. For preparatioun to the quhilk, the King perceaving the estats of the ministers of Edinbruche, and of Mr David Blak to be mikle meined, for purchassing ther fauour and forderance to his purposes, he heires sic as trauelit in thair cause, and makes his awin men of the ministerie till obtain sa mikle at his hand as to bring the ministers of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abroad as frie subiects, yea to come to Dondie to the Assemblie to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Alfo ther was a grait plat leyd, and mikle ado vsit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpose. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked sutt for the guid Lord Lindsayes relaxing and restitutioun, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellon simple and pusillanimie, and sa as he was easelie caried with counfall, sa efter the assemblie was lawfullie fensed be the doctrine of the last Moderatour lawfull, viz. Mr Robert Pont, and a clark chosine, viz. Mr Thomas Nicolsone, it was drifted and weiried be the Kings command till the coming of the said Mr Robert Rolloc, nocht being present at the first; and then be the foreprouydit sure course of maniest vottes moyennit be manie

and grait perfuafiones and motiues vfit with the breithring bathe in publick and privat, the faid Mr Robert was declarit Moderator; whom, when the King and his men haid drefsit for thair purpoffes, the Affembly is keipit frequentlie, imperatore prefidente, with grait congratulation.

With this all men of anie mark or valour was practifed be Sr Patrik, and fic as war alreadie woun, and brought to be acquainted, and to confer with his Maieftie. This was the exerceife morning and euening diuerfe dayes. On a night at evin, I fitting at my fupper, Sr Patrik fends for me to confer with him in the kirk yeard. I, raifing from fupper, cam to him. The mater was anent my vncle Mr Andro, whom the King could nocht abyde. I wald do weill to counfall him to return ham, or the King wald difcharge him. I anfwerit it wald be bot in vean to me fa to do, for he wald nocht tak that counfall; and gif the King wald vfe his authoritie, he wald fuffer patientlie, bot I was certean that deathe wald nocht caufe him do againft his confeience. “Surlie,” fayes he, “I fear he fuffer the dint of the Kings wrathe.” “And trewlie,” faid I, “I am nocht fearit bot he will byd all.” Returning to my vncle, whar I left him at fupper, I tauld him, whafe anwer I neid nocht to wrait.

Vpon the morn befor Affembly tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncle; bot thereafter entering to twitche maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecdled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimiffes him fauourable.

The things that war done at that Affembly I can nocht exactlie recount. Ther was, at the chofing of the Clark, an ordonance, that at the penning of euerie Act ther fould be certean brether with the Clark, wharof I was an, and Mr James Nicolfone an vther; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and fa I gat nocht acces againe. Also it was ordenit that all fould be read in publick befor the diffoluing of the Affembly, bot nocht keipit.

The Articles proponit at St. Jhonftoun, and anfwerit, war hard again at this Affembly. It was fchawin and verifiet to the Affembly, whow they haid paff, bot litle mendit ther; whowbeit a guid number of guid honeft breithring did honeftlie ther part as they might.

The Lords excommunicat war be a worfchipfull commiffioun ordeanit to be relaxit, and that be a few vottes ma, efter fic reafoning, as when a fpeciall frind asked me, coming out of the Affembly the Seffion befor, to fchaw him

my iudgment in effect becaufe it dependit on his credit, wither I thought they wald be ordeanit to be abfoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na abfolutioun at that Affemblie nor the nixt, till they kythed better fruicts of repentance. Bot by votting and dealling the Kings will was wrought.

The miniſters of Edinbruches mater and Mr Blak, I refer to thamſelff.

Mr Jhone Lindſay, Secretar, intendit an accuſatioun againſt Mr Robert Wallace, miniſter of St Andros, befor his preſbyterie, wha was ther challangit alſo, bot all theſe ar leiving, and can declar thair awin cauſſes better nor I.

In end was deuyſit a certean Commiſſionars, to haue powar from the Affemblie to conveyin with the King at what tyme and place his Maieſtie ſould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ſerue or apertein to that effect. The quhilk, as experience hes provin ſen ſyne, hes deuoluit and tranſſerit the hail powar of the Generall Affemblie in the hands of the King and his eccleſiaſtic counſall theſe Commiſſionars; for bathe in Generall Affemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Affemblie, the King enters in practiſe with his Commiſſionars conveyit at Falkland, and calling the preſbyterie of St Andros, reducit a ſentence of depofitioun pronuncit againſt Mr Jhone Rutherford from his miniſtrie of Kinnouchar be the ſaid preſbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withſtanding, I am certean was rateſied in the heavines, for he never did guid in the miniſterie ſen ſyne.\* The ſaid Mr Jhone purchaſſit his court be calumnies and dilatiounes of Mr David Blak and his miniſterie.

And within a fourtein dayes thereafter the King commandit Mr Jhone Lindſay to com to St Andros, (as the ſaid Mr Jhone allegit,) and intend the proſecutioun of his actioun againſt Mr Robert Wallace befor him and his Commiſſionars, takand it out of the hands of the Preſbyterie.

Mr Robert was to teatche vpon the morn efter the Kings coming, accord- ing to the cours of his office in the miniſterie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and ſpak againſt him publictly. For the quhilk, all vthers being fylent, Mr Andro Meluill rebukit the King maiſt ſcharply, thretning him with feirfull iudgments gif he repented nocht, and thoſe Commiſſioners of the Kirk, and his particular miniſters alſo, for nocht diſcharging a fathfull and maiſt neceſ-

\* And now hes renunced the miniſterie and taken him to be a mediciner.



far dewtie to him in that respect. Thus God assisted his servant wonderfullie, nochtwithstanding he knew that the cheiff purpose of thair coming was against him. For his cause they intendit a visitatioun and reformatioun of the Vniuersitie, they sought out all they could gett or find against him :\* I saw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuers tymes, they leyd diuers things to his charge, they hard all his misflykers, euill willars, and sic as haid anie compliments against him; bot God was fa withe him, with sic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new chose of the Rector of the Vniuersitie. At the quhilk, according to the custome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie causes, namlie for that it importethe a mixture of the ciuill magistracie with the ministerie ecclesiastic, war nocht from yeir to yeir the hail Vniuersitie haid burdenit him therwithe. And yit they fearit fa the publick opinioun, that they gaiff him ane office als honourable and mair setting and aggreiable to him in all respects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff by him to nan vther bearing euer the sam in effect, without compear or matche for his incomparable lerning; and yit of that quhilk they behoued to do of necessitie, they wald moyen thanks bathe at his hands and the comoun æstimation.

As they wald haue thanks in this, fa wald they in the mater of the ministerie of Edinbruche, for whom they sufferit tham to be futed and intreated that they sould be enterit againe euerie an in ther awin rounes, and that to thair fenerall flocks with a new stampe of impositioun of hands. Bot all this was to the wrak of the thrid, viz. the ministerie of St Andros; that that being done, the rest might be the easier prey as occasioun serued thereafter. And fa Mr Robert Wallace was proceedit against and remouit from St Andros be sum form of kinglie commissiounar proceeding and proces. Bot Mr David Blak was neuer annes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roun, or then want all roun in his natie countrey; and with post diligence summarlie Mr George Gladsteanes placed in his roun.

To receaue Mr Robert Bruce, minister of Edinbruche, and giff him imposi-

\* Ther was a number of strangers, Polonians, Dences, Belgians, and Frenchmen, schollars, wha at the fame of Mr Androes lerning cam to the Vniuersitie of St Andros that yeir, and war resident within the sam, quhilk crabit the King mikle, and restranit his purpose against him. This is remarkable for Gods prouidence.

tioun of handes, war apointed be his Maiestie and Commiſſionars, Mr Thomas Buchaman and Mr James Nicolfone, wha apprehendit ſie a feare of leying on of the handes of the peiple vpon tham,\* that it ſtak to thair ſtomak all that yeir efter hend; and was the occaſioun of a verie faſchius antipathie and contraditioun betwix the Miniſters of Edinbruche and the Commiſſionars, whom gif the King haid nocht ſtoutlie with might and mean aſſiſted, the ſaid Commiſſionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Aſſemblic. And as it was, they ſpak na thing les thamſelues, bot that they haid gottin payment for thair trauell of that coyne and ſtreack.

About the ſam verie tyme that the King interrupted Mr Robert Wallace, and vndid the miniſterie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonſtown throw Athall, Bredalban and all theſe hie lands to Ros, and therin and Kinteall, quhilk was ſchawin me for certean be ſum of our Merchantes wha war in Ros and Crommartie firthe for the tyme; and as the countrey peiple ther reported it to myſelf, being directed that ſam yeir in the monethe of October be the King and Generall Aſſemblic, to the viſitatioun of the Northe.

This maid ſie as haid red the ſtorie of the King of Iuda, Vzias, to remember, whow that when he at a ſolemne feaſt vſurped the Preiſtlic office, and went in to the Temple to offer incenſe on the Golden Altar, the Lord ſent a mightie erthquak quhilk reafed the halff of the montean Eroge, ſituat on the ſouth and weſt of Jeruſalem, and caried it four ſtades, that is, halff a myll, toward the Eſt, and lighted on the ſyde of the Mont of Offence, condamnit the hie way, and ſpilt all the Kings Gardings. Therwith alſo the temple reane, and a beam of the ſune coming throw ſtrak the King in the face wharby he becam leprouſe, and ſa be the preiſts was caſt out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Joſephus, lib. 9. Antiq. Jud. cap. 11. Wharof alſo by the ſtorie of the kings, Aſos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid:—

Vziah king contented nocht to bruke  
The ciuill ſword of Judas gouernment;  
Bot priſtlic office proudlie vndertuke  
Till offer incenſe at the altar bent.

\* The peiple of Edinbruche was almoſt in an uproar that day, at leaſt the Commiſſionars war effrayit of it.

God schuk the Erd, and holie temple rent,  
 And maid a montan skipe out of his place;  
 (Of feirfull wrath a' fect maist euident)  
 Whilk kinglie gets and gardings did disgrace.

The King him self with Leprosie in face,  
 Was strucken sa for schamles sacrilage,  
 That he was forl't, with manie loud alace!  
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow fast aspyr's,  
 Ou're Chryst, his Kirk, to compas thy desyr's.  
 O wey this weill, and heire exemple tak,  
 Left Chryst, wha this yeir schuk thy northwaist parts,  
 And withe eclipsed Sun amaf'de the harts,  
 For kings to com thie iust exemple mak.

A heaueie fact for all the hartes of the godlie and honest, and maist detestable, traterus and crewall in respect of the deuyfars and committars, fell furthe vpon this alteratioun of the ministerie of St Andros. For the forementioned malitius, craftie misfrewlars of the citie, seing now the auband of that ministerie remouit, and all sic as lyked of the best ministers to be mislyked at Court, and that they haid gottin a ministerie that wald go throuch with thair faction, they steir vpe and incitats four debosht young linniers, and wattes that maist notable man amangs all the merchants of St Andros, and for godlines and vertew nocht inferior to manie in the land, James Smithe, as he was coming ham at night from the coast syde, and crewallie demeanes and murdares him. The guid honest man was maist innocent of anie cryme or wrang done to anie, as we schew befor, (whowbeit persones led with the spirit of that murdarar and liar from the begining, nocht contented to haue murderit his body, presses yit to murdar his guid fame, bot in vean, amangs the childring of godlines and treutlie,) and thinking it was bot gear they sought, was resolut to haue bought pace with large sounes; and for aggriment theranent the King himself haid apointed the day following to be keipit be frinds and a commissioner directed from him expresse for that effect, and thus vnder tryft was cut of. Ther was never a cais that befell a man that woundit my hart sa sare, and cast me in sa terrible a tentatioun of doutting of the prouidence of God, seing sa guid a man left in the hands of sa vyll lowns. I knew the innocence and gudnes of the man sa weill, the vylnes of his maist wicked enemies, and the veritie of his cause. I was even drounde, a certean dayes, even almaist in



a deadlie and fencles dispear, till my deir father of mercie and God of all consolatioun haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleue therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the poincts of that maist deipe and comfortable doctrine of his prouidence.

I haid a grait cear of that mans esteat for the onlie reasone befor schawin; and seing that alteratioun coming on, I often said to him, that he haid a thing graitlie for his confort, that the cause of Chryst and his Kirk in Scotland was sa ioynd with his, that sa lang as the an went weill, I sould warrand the vther, bot when the an alterit I fearit the vther. And often hes he answerit me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the sermunt at the receaving of Mr George. Fallon leathe was I, and soar was it agaiust my hart for manie wegthie reasones, bot seing tha guid honest men was at ane extream point of wrak, hauing ane interlocutor of the Sessioun past agaiust tham of ten thowfsand mark, quhilk tendit to thair vtter hearfchipe, I indented with the King for the staving of that decreit, and composing of that mater, (wherin I haid sa lang trauelit with his Maiestie,) I wald condiscend to do that quhilk vtherwayes my hart could nocht suffer me to do: For I thought ther could be na ill don in teatching the Word trewlie; and I thank God therein I satisfeid my conscience, bot the doing of it, at that tyme, and by sic a compaction, was a grait huik in my hart, and wrought fear remorse at the newes of his deathe. Bot as the cerfar of harts and reanes knawes the overthrow of that ministerie of St Andros was a heauie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counsell, consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placing of Mr Blak at Mr George kirk, I did it because I kend the fathfull, honest, brothers danger; for the King and Commiffionars bathe war carles of him, and desyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw necessitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his slauchter, with als grait sweitnes and ioy of hart, arriffin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our faulles in that lyff and glorie purchassed be the deathe of the Mediator and

Sauour Jefus Chryft; till Mr George Mernfe, bailye of St Andros for the tyme, a guid fimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againft my will, for I was determin'd to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryft of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindfchipe, he will nocht lothe of the poetically paffioun quhilk pleafit and easit me for the tyme; and therfor for my frinds fak I can nocht fuffer to pearifhe, whowbeit bot a dwabbling countrey ryme, meittar to be fwipped away with the moufe wobbes, nor byd as a picture in the palace of Apollo.

*A duffull Lamentation for Sin, quhilk hes procurit the thraldome of the Kirk, and crewall murder of James Smithie, Merchant and Citiciner of Sanct Androfe. Sept. 1597.*

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend  
 Againft thy hiche and dreidfull mageftie;  
 Alas! the yeirs and feafons I haue fpend  
 In erdlie tours and warldlie vanitie;  
     Alas! the mounths, alas! the wkcs and dayes,  
     That I confum'd in foolifhe fports and playes.  
         Alas! alas! for verie greiff and paine;  
         Alas! for fin, alas! for fin againe.

This pretius lofs, quhilk I fa feare lament  
 Withe murnfull mean, is of the tyme of Grace,  
 When God fa lang his Gofpell till ws lent,  
 Till offer lyf with euerlafting peace  
     For all repentand, fathfull, halie annes:  
     This wounds my hart, my flailhe, my blud, and beans.  
         Alas! alas! etc.

I may lament with manie loud alace!  
 I may regrad with manie reuthfull reare,  
 The lichtleing of the fauour and the grace  
 Of thie, my God, alas! with fches feare:  
     Whare grace is gean, what refts but mortall greiff.  
     With duffull deathe, and wa without releiff.  
         Alas! alas! etc.

And yit, the graitest mater of my greiff  
 Is nocht this heauie faull with pean repleit,  
 Bot that my sinnes hes wrought sa grait mischeiff  
 To crabe my heavinlie father, deir and sweit ;  
     And moue him nocht to speare his ertylie glore,  
     His deirest Kirk quhilk did this Land decore.  
     Alas ! alas ! etc.

For whare the scepter of thy Chryst did gyde,  
 And govern be his Word and Hailie Ghaite,  
 It is contemn'd, alas ! and set asyde,  
 And fantasies of flaithe for it is plasle :  
     Sa sin gets not his iust and frie rebuik,  
     The godlie grones, the wicked proudlie luik.  
     Alas ! alas ! etc.

The standart of thy trenthe is troden down,  
 And lies, and falshod hes the vpperhand ;  
 Restor'd again ar Trator, thiff and loun,  
 And honest men ar murdrit in the Land :  
     Whar Chryst did gyd, now Court does gouern all.  
     O wratched ceafs ! O miserie and thrall !  
     Alas ! alas ! etc.

But na thing mair effrayes and terrifies,  
 Then the renewing of that Conenand :  
 At grait Assemblie, Synods, Presbyteries,  
 And all our Kirks, bathe vp and down this land,  
     Whare monie woued, and promif'd till amend ;  
     Bot vthers hiche in rank did vilipend.  
     Alas ! alas ! etc.

The purpose therof was to purge the land  
 From filthie sin, that God therin might dwell :  
 Bot Sathans sleaves wald na wayes vnderland  
 That guid intent, nor yit the purpose tholl :  
     And sa this tow hes put vpon our rok.  
     And brought our freedom vnder boundage yok.  
     Alas ! alas ! etc.



And euer alas ! for scham and weill-awa,  
 Even we our felfs, wha promif'de all the best,  
 Be feir and flatterie caried clein awa,  
 Permits thy fpreit in ws to be repreit.  
     Yea, fun in hart, are led a contrar courfe,  
     Of all this wa, the fontean and the fourfe.  
         Alas ! alas ! etc.

Sa, by that heape of hynous finnes before,  
 Whilk cry'd a vengeance to the heavinnes hie,  
 We haue incenfte the mightie King of glore,  
 Be brak of promife, and withe periurie :  
     Till atler quyt his iustice and his right,  
     Or then to cast ws clein out of his fight.  
         Alas ! alas ! etc.

And fen the frie rebuk of fin is gean,  
 And of our censures the feueritie :  
 The Papists, Atheist, mockars euerilk an,  
 And beaftlie flaues to sensualitie,  
     At fredome now they vant and work thair will,  
     Reuyling God, his word, and fervants still.  
         Alas ! alas ! etc.

FINIS.

J. S.

A crewall deid that heirypon enfewed,  
 With woundit bart I wofullie record,  
 That all the giltie greiwillie may rew'd,  
 Haft for to render recompence, O Lord ;  
     I mein the murder of that meakles man,  
     Amang tham all St Andros did belang.  
         Alas ! alas ! etc.

2 N

Guid James Smithe, thy fathe and feir of God,  
 Thyn honestie in lyff and conuerſation,  
 Thy vertues rare difſeminat abroad,  
 And weill bekend throw manie Chriſt'an nation ;  
     Thy gentilnes and trew humilitie,  
     Thyn vpright meining and fidelitie.  
         Alas ! alas ! etc.

Thy courteſſie, thy faſones fear and fyne,  
 Thy dealling iuſt and ſquare can naine concell,  
 Thy kyndnes, frindſchipe, and thy ſpreit devyne,  
 In lyking polecie and comoun-well :  
     Thy loue of right, and hatred of all wrang,  
     Excelling all thy citicines amang.  
         Alas ! alas ! etc.

Bot ſpecialie, thy lyking of Gods word,  
 And interteining of his ſervants trew,  
 Maid Satans flaues to tak the blodie ſword,  
 And ſtrik tha ſtrakes, quhilk they fall euer rew.  
     They did pretend a forgett caufe of fead,  
     Bot verelie thy vertew was thy dead.  
         Alas ! alas ! etc.

For certeanlie thow was an innocent ;  
 To God and man approued weill be tyme ;  
 Altho malicius greidie men war bent  
 On thie, maiſt fallie, for to lay a cryme,  
     Thair conſciens ay the contrar did tham tell,  
     As they ar yit convicted be tham fell.  
         Alas ! alas ! etc.

For why the ground of ſtryff and deadlie fead ?  
 It is from Sathan ſen that firſt he fell,  
 Whaſe ſprit the wicked reprobat does lead,  
 And maks tham firſt to hat the Lord him tell ;  
     And ſyn abhore ſic as him loues and feirs,  
     Whaſe ſprit and lyff is contrarie to theirs.  
         Alas ! alas ! etc.

Invy and malice, lang inueterat,  
 Did bowden in the breift of craftie men,  
 Withe Satans vennom haill intoxicat,  
 As God at laft will mak the warld to ken ;  
     Wha houndit furthe thefe ratches vnder night,  
     On Lambe alan, haill four to fet thair might.  
         Alas ! alas ! etc.

And that at vnawars behind his bak,  
 They interpry'd thair limmers crewaltie,  
 Quhilk fouldart lyk they durft nocht vndertak ;  
 Sic was his manhead and actiuitie :  
     When he was paffing lyk a feakles lam,  
     Thefe crewall craftie wolfs vpon him cam.  
         Alas ! alas ! etc.

Wa to yow, foolifhe, filthie, feible fallows,  
 Yie ar mad faggets to the fyre of hell.  
 Lyk lowns and limmers, your carkathe for the gallows,  
 Your curfed faull for Beelzebub him fell.  
     As vagabounds, lyk Cain, to be kend,  
     Till that yie mak a maift vnhappie end.  
         Alas ! alas ! etc.

Fy ! on the limmer Lindfay, by the leaue,  
 Thow might haue clam'd fum kinred by thy name,  
 Bot making thie to flaues a filthie flaue,  
 Thou'rt blotted out with euerlafting fcham.  
     Ah ! flaue to Satan, and to flaueifhe beafts :  
     Ah ! flafhar tyk, whom all the land deteafts.  
         Alas ! alas ! etc.

Yie venturars beveall his Tragedie,  
 Yie kend him euer godlie, guid and wyfe.  
 Yie mariners and tradars be the fie,  
 Amang your merchants he haid eu'r the pryte,  
     All honeft men, all burgesfles of towns,  
     Will mein his ceafs, vnles they be bot lowns.  
         Alas ! alas ! etc.



But maist of all the honest pure will mis  
 His merchandise with mercie euer mixt,  
 He gat a thowfands bennefone and blifs ;  
 They wanted nocht wha kep't thair tym affixt.  
     Yea manie an, he quat full liberallie,  
     That was by hafard put to pouertie.  
         Alas ! alas ! etc.

O Kirk and King whow gratlie ar yie wrang'de !  
 Alas ! for losing of sa rare a man.  
 Gif hounders of sic knaues war tean and hang'de,  
 War in compear a wildguis for a wran :  
     A better subiect, nor a better fone,  
     Haid nocht the King nor Kirk this land within.  
         Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,  
 Of feakles blud that ower this land does hing,  
 Tak pean to purge ; fet heir your harts delait ;  
 Think this befeats a godlie kirk and king.  
     For, gif that therin yie be negligent,  
     I am fure to leat yie fall it seare repent.  
         Alas ! alas ! etc.

And thow, O Fyff ! sa filthelie defyl'de  
 Withe fore thought fellons bludie crewaltie,  
 I rather be a stranger far exyl'de,  
 Nor Erle, or Lord, or baron, into thie :  
     Vnles thow kythe thir murders to deteast,  
     That in thy Wast, this vther in thyn East.  
         Alas ! alas ! etc.

I red thie, therfor, dull for Dunnibirfall,  
 And for St Androse now, to sobbe full fear,  
 Or thow fall feill thy iudgment, seharpe as thirfall,  
 Vpon thy bak, and in thy buttoks bear :  
     For why whar feakles bluid sa fast cryes out,  
     The righteus God mon punithe ther, but dout.  
         Alas ! alas ! etc.

Bot O St Androſe ! fearlie fall thow rew  
 The tym that thow brought out that wicked race ;  
 For thow fall drink of that quhilk thow did brew,  
 With mikle wa, and manie loud alace !

For fure thyn eis fall verelie behauld,  
 What euer thy fathfull paſtors to thè tauld.

Alas ! alas ! etc.

And namlie yie, wha lauching in your fleiue,  
 Now maks this mater feage vnto your drink ;  
 For furlie God fall then his awin releiue,  
 When yie your craft and malice fall forthink.

Lauche on, and ſport yow with your guid ſucces,  
 Our God is in heavin, wha fies, and will redrefs.

Alas ! alas ! etc.

Bot weil's thie weidow, ſuppoſed miſerable,  
 God giue thie grace to know thy happines.  
 The deuill hes done miſcheif intolerable,  
 Yit God his graittar guidnes fall expreſs.

Whilk thow fall find with wonderfull delyt,  
 To thair malicius wicked harts diſpyt.

O confort ! confort ! ſtedfaſt to remean.

O confort meit to mitigat thy pean.

God hes reteir'd thy houſband to his reſt,  
 And him inol'd, for to mak out that number  
 Of righteous martyrs whom he loues ay beſt,  
 Into this lyff perſew'd with croſs and cumber,

Beneathe that Altar bleſſed ſainets amang ;

Whilk cryes, Haſt Lord, reuenge our bluid and wrang.

Thair cled in whait he pleaſand fall remean :

O confort meit to mitigat thy pean.

Bot certeanlie God fall thy houſband bie,

And father to thy childring an and all ;

He fall yow freethe from all this miſerie ;

He fall yow heir, and giue yow hart to call.

He fall yow daylie grace and bleſſing ſend ;

He fall yow gyd vnto that bleſſed end.

O confort ! confort ! ſtedfaſt to remean.

O confort meit to mitigat thy pean.

Deir damifelles ! leaue af your dreirie mean,  
 And grow in godlines to womanhead ;  
 Yie fall nocht liue lyk orphelings alean,  
 Altho your erthlie father now be dead ;  
     Your heavinlie fathers guidnes yie fall feill ;  
     He fall yow touchar all, and marie weill.  
         O confort, etc. etc.

Thow bonie boy, conceaued and brought vpe,  
 Miraculustie by anie expectation,  
 Into thy youthe, reioice to tholl the whupe,  
 Thy God salbe thy scheild and preferuation :  
     He fall thie blifs, and mak thie fie at ease,  
     A feirfull curfs on all thy fathers faes.  
         O confort, etc. etc.

Sa, efter God hes maid yow meit for him,  
 Be all your suffrings and tentationnes.  
 He's mak yow on the ledder Chryft to clim,  
 And end your greifs and tribulationnes,  
     Surmounting far the skyes and sternes bright,  
     Yie's enter in the Lords æternall light.  
         Ther meit with him and neuer part again.  
         O confort meit to mitigat your pean !

Now Chryft our King, triumphar ouer the deuills,  
 Ou'r sin, ou'r deathe, ou'r hell, this warld and all,  
 Behauld from heavin thir maist mischeiws euills  
 And heire the plaint of sic as on thie call.  
     And ather stainche the rage of thair impyre,  
     Or come and cast them in æternall fyre.  
         O com ! O com ! O com ! without delay.  
         O com ! and iudge, Lord Jesus, we thie pray.

AMEN.

In the monethe of October thereafter, with a heaue hart, grait pean in body be a distillatioun fallin on my teithe, and with grait expences, I entered in iorney with the rest apointed, and visited the provinces of Aberdein, Murray, and Ros. At ther Synods and Presbyteries we tryed the ministers, particularlie in doctrine, knowlage and lyff : Sunn we deposit ; sunn we admonished ;



fun we incuragit; manie we helped in ther gleibs, manfes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat fubfcriptionnes to the particular prouiffionnes fett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit pafte befor be guid exemple, the Erles of Hountlie and Arroll, becaufe they war nocht yit reflored in Parliament; but fenfyne I heir litle of the performance. But therin MakinToshie warred all the refte, wha meitting ws at Ennernes, fett down the plat of all his Kirks with fufficient prouiffioun, and when he haid done, he fubfcriyvit it with his hand befor ws, and faid, "Now it may be thought I am liberall," fayes he, "becaufe na minifter will venture to com amangs ws, therfor get me men and fey me, and I will find fufficient cautoun for faiftie of ther perfones, obedience to ther doctrine and difcipline, and guid peyment of thair ftipend and interteinment in St Jhonftoun, Dondie or Aberdein." And indeid I haue euer fenfyne regrated the eflate of our Hielands, and am fure gif Chryft war pretched amangs tham, they wald fcham monie Lawland profeffours, and gif peanes war taken bot als willinglie for winning of tha faulles be the prince and pafors to plant ther Kirks, as ther is for wrakking and difplanting of the beft constitut, Chryft might be pretched and beleiued bathe in Hielands and Bordours.

In that iorney, be occafoun of conference be the way with S<sup>r</sup> Patrik Murray, Mr James Nicolfone, and Mr Piter Blakburn, I fineld out the purpofe of erectioun of Bifchopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commiffionarie, and all fordar dealling with tham in anie courfe or purpofe, and reteired my felf ham to my awin calling. From the quhilk, whowbeit I was often abfent of befor, occupied euer in comoun cauffes to my grait peanes and fpending of all I haid, yit I haid confort in my confcience and ioy in fpreit thereafter, remembering fun guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill eftimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commiffionars, in nam of the Kirk, fought be petitioun a vott in parliament, wharof they thought they haid fufficient warrand, becaufe it haid oftentyines, yea almoft at euerie parliament, compleanit, that men fatt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commissioun therfra. The Abbots, Priours, Lords of Seffioun, and sic as they drew of the Nobilitie, war against the Kirk; yit be ernaest delling of the King, wha haid promist mikle guid to be done to the Kirk at that parliament, they condiscend and aggreis, that sic of the ministerie heirefter, as his Maiestie shuld promot to the dignitie, office, place and title of prelatie, bischope, abbot or vther, shal haue vott in parliament, siklyk and als frie as any vther ecclesiasticall prelat haid at anie tym bygean, etc.

Now this, forsulthe, was a grait benefit for the Kirk obtained at that parliament, when the papist Erles war restorit, and for the quhilk the Kirk behoued to receaue tham in fawour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commissiounars soar pitied, and this was the way to mend that: To gett of the godliest, wyfetest and best of the ministerie, vpon the Counsell of the Realme, conventionnes of Esteattes and hichest Court of Parliament, ther they shuld reafone and vott in ther awin causses, and bring hame againe the Kirk leiving, and nocht stand at the durre geiffing in peapers of petitiones, and skarslie when they haid iaked on manie dayes, gott sa mikle as a fear ansver. And indeid, gif warldlie honour and ritches haid bein to be fought for to the Kingdome of Chryst, as it was, and is of the Antichryst, or gif ther haid bein honour and ritches to be gottin in Scotland, euen bot sic as was wount to be to these tytles, dignities and offices of prelates, I wald haiff easelie bein moued and caried away with these arguments, wanting the grace and government of Gods spreit; bot Chryst teatching ws, and making ws to teache his peiple the contrar, and the peiple in sic a cleir light of the Gospell seing and spying the wandring away of ther gydes in the mist of Court vanitie, and therfor the mair esteimed ther, the mair dispyfit and contemptible befor tham, and the les able for anie guid ædificatioun to the conscience, maid me altogidder to avoid and abhore it. And heir again my forsaidd commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was S<sup>t</sup> Patrik direct from the King to moyen for the mater of Bischopes. It was far and fearlie brought about with a Letter theranent from the Kings Maiestie to the Presbyteries. Item, an vther from the Commissiounars with a copie of the Act of Parliament, schawing whow hardlie it haid obtained by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the questioun was proponit, Gif it war expedient and profitable for the Kirk, that the ministers shuld haue vot in parliament for and in nam of the Kirk. The quhilk seim-

ing guid be maniest vottes of the breithring to be answerit affirmatiuè, I planlie discouerit vnto thame the purpose, to the grait offence of the Kings Commisionar, schawing tham that it being annes fund profitable and expedient, that ministers sould vott in parliament, these ministers behoued to be bischopes and prelates, or els they wald nocht be admitted to vott; and sa we sould fall to wark and big vpe bischopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill infisted herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he sould nocht haue place in the Assembly, (meining becausè of the misfordour quhilk the King and Commisionars haid maid in the Vniuersitie, debarring the maisters therof, namlie of Theologie, from the Assemblies), he answerit, "My professioun was to resolue questionnes in the Kirk of God out of his Word, and to reasone, vott and moderat in Assemblies, when your was to teatche the grammar rewlls." Quhilk answer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the auldest minister that tyme in Scotland, spak graulie, cleirlye and at lainthe, whow the corruptions of that office of Bischopes haid bein espyed be the Kirk of Scotland from the begining; what peau haid bein taken bathe in doctrin from pulpites and in assemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect tham of new, conveyed in sic a maner as he could compear to nathing better nor that quhilk the Grecians vfit for the overthrow of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon persuading tham to pluk down the walles with thair awin hands to receane that in for thair honour and weillfear, quhilk feruit for thair vtter wrak and distruction. Therfor he wald, with the breithring that haid giffen guid warning, cry, Equo ne credite Teueri.

Mr Jhone Dauidfone, an of the antient fathers of the Kirk, was present with ws at that Assembly, and mightelie and grauelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, "Busk, busk, busk him as bonilie as yie can, and fetche him in als fearlie as yie will, we sie him weill aneuche,—we sie the hornes of his Mytre."

In memoriall wharof this Decateffarad was maid, when the mater wrought fordar on thereafter:

By Pallas art the Grecians built an hors,  
 Als hudge as hill, presenting him to Troy,  
 And craftie Sinon, taken as par foris,  
 Perfwadit them to brak thair walles with ioy



Be thair awin hands; this horfs for to convoy,  
 And fet him vpe in thair maist saerat place:  
 Bot therout vthing capteans did distroy  
 With fyre and sword thair citie foone, alace!  
 Tho Dardan prophets cry'd and bad tham cease,  
 Alluring tham to work thair awin releiff:  
 Yit foolishe madnes spuilziet tham of grace,  
 Sa God, for sin, brought on thair last mischeiff.  
 This horfs, this Sinon, and this Troian fak,  
 Methinks I sic, whill we our Bishops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maist conspicuus eclipse\* of the Sunne, quhilk strak all creatours with sic estonishment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cause therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waft cast on my knies, and my hart ahnaist fealled. On that I gaue this warning:

In Februar, the twentie fyue exack,  
 We saw the Sunne, the tent hour of the day,  
 Begin to los his light, and turn to blak,  
 Whilk piece and piece his whait did weare away.  
 The cause is this, as lerned men do say;  
 The darksum bodie of the changing moone  
 Cam in betwix our sight and Phœbus gay,  
 And hid from ws his halfsome light sa foone.  
 Amid the meittings of our KIRK this done,  
 Portends the dark and variable warld  
 Sall com betwix the Kirk and CARRYST abone,  
 And mak hir pastors crewked, blind and thral'd.  
 Then statlie starrs stik fast, and tak gud tent  
 The dragons tail will reng the firmament.

\* Ouer notable effects of this eclipse kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, David Fergusone, and Mr Adam Jhonstoun; also of Mr Jhone Lindfay, for naturall iudgment and lerning the graittest light of the polecie and counfall of Scotland. In lyk maner of guid James Smithe, the sune amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of starnes from the heavin, when in the Kirk of France the men of graitest lerning and estimatioun, (intyfit be the flatterie and gifts of the King for establisshing of that peace quhilk he haid fantiseit in his brean betwix the papists and protestants for the commoditie and furnes of his esteat,) war maid to fet and imploy thair thought, pen, and trauell to erect and fet furthe ane mid and weill mixed relligioun and new Christianitie, the effectuating wharof haid nocht feallit, gif God haid nocht cutted schort thair dayes with exemplar sorts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergius, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commiffionars met befor togidder, and leyed all the plattes and courffes, being in grait fear that the Commiffionars fould be foarlie cenfurit for thair proceidings, and that ther fould be na forderance in thair cheiff purpos of erecting of bifchopes. Ther was ther biiflines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that fould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpofe, fa far as wit or diligence might mak with the prince autoritie.

The King profellit to stand be the Commiffionars, and they be him. The vther partie war the minifters of Edinbruche and St Andros, with all sic as ftud vprightlie for the eftabliſhed difcipline and fredome of the Kirk. The Commiffionars offerit tham to giff a compt of thair proceidings to the Affem-blie, bot fa in effect that they war iudges thair felff, for they war fure befor hand the graitteft number fould be on thair part. Manie greiffes war giffen in be Edinbruche, St Andros, and vther prefbyteries; grait hait and alterca-tioun was, fa that sic an affemlie was never fein in Scotland fen reformationn of religiou; and that quhilk was warft, the graitteft enemies of the mini-terie, the lat excommunicat forfaultit papift Erls, war brought in to tak thair paftyme of the imperfectionnes of the breithring, and fkrape togidder mater of fklander and calunnie to ventilat and faw athort amangs the enemies bathe within and without the land. My vnele Mr Andro was happie in that at his firft prefenting to the affemlie, he was difchargit, nather wald the King com in nor fuffer anie thing be done till he was away, (yit he paft nocht on vttering his mynd to the breithring in his auld maner.) And nocht fatif-feit that he was out of the affemlie, he was chargeit af the town vnder all heeft peanes. And furlie, I fay, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was cuill tint vpon the greiffes, and they (Male Malcontent, mother of the greives\*) buried, the queftioun moyennit at all the fynods befor, cam in, Whither minifters might vot in parliament? It was reafonit at lynthe, wherin I had my large part, as they follow heirefter; but at laft when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney afs, and the graitteft number followit, all for the bodie, but re'pect of the

\* This nam was giffen to that dealling in derifion be the people.

ipreit. And yit, praisit be God, a guid number of honest breithring glorifiet God, bathe in reasoning and votting directlie against : Another fort war mistakine bathe in reasoning and votting. And the number that caried the conclusioun away, war nocht sic that laborit or haid skill in the word, bot lait commissiounars wha votted with the King and thair ministers. Efter the quhilk conclusioun, Mr Jhone Daudisone, of whom I haue diners tymes spoken befor, maid publict protestatioun against it in his awin nam, and the man of the breithring that disassented, first in word, and thereafter gaiff in in wryt, desyring the clark to insert it.

Therefter going fordwart to the rest of the questionnes, befor they could be reasonit, to mak thaim the mair plaufible and easie to be past, the hail deuis and forge of the new Bischoprik was brought furthe falon weil busket, and fearlie and at lynthe red befor the Assembly. Ther war they maid clein of all corruptioun of Papistrie, Antichristian and Anglicall bischopries, fyned of new in the furnace, cast in a new mould, and maid of a freche strak ; and finalie embarrit and inclofit with sic caueats, as range and sling thair filles tho they war wyld, they could never win out. Yit when the rest of the questionnes war read, they perceaving that the breithrings hartes, wha haid assented to the first, began to stand and swidder, for the best part thought it meittest to tak tyme to mollesie and moyen maters lest they could grow fousome at the first ; and sa was ordeanit, that efter advyment in presbyteries, the Synods of euerie province could assemble in May, and efter reasoning of the questionnes ther, could direct thrie of thair number, quha could convey with the King at the tyme and place to be apointed be his Maiestie.

It was also concludit at this Assembly, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the number of voters to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commissioners from his Maiestie, the Lord of Townland, and Sr Patrik Murray. Reasoning was, and the iudgments of all the presbyteries and breithring, giffen in thir questionnes : 1. Efter what maner he sall be chosin wha sall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the chose, or e contra ? Cuper Presbyterie, quhilk Mr Thomas Buchanan gydit, thought that the Kirk could nominat fyve or sax, out of the quhilk the King could chuse an. The vther thrie Presbyteries aggreit in an, that the Kirk could mak chose of ther awin Commissioners, and therwith the King could



content and accept the sam, as the barrones and burrowes does. 2. Whow lang fould they continow? Cuper said, *tota vita nisi interueniat culpa*. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow they fould be callit? Cuper thought it a thing indifferent wither they war callit Bifchopes or Commiffionars. The vther thrie in an, thought the consequens of the nam of graitter importance, becaufe the verie nam of bifchope now importethe corruptioun and tyrannie in the Kirk, therfor that they fould be called Commiffionars of the Kirk. 4. Concerning the rent? All aggreit in that it fould be but hurt of vther kirks, and nocht hinder the diffolutioun of benefices.

For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie fort; for as I faw it working, the best of it wald be bot a corruptioun and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commiffionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle biffines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war againft tham, that they might be quyt of thair vottes; and fa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladfteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff tham na vther commiffioun bot to report fathfullie thair iudgment in the questionnes, and attending therto, to reafone, vot, and conclud, and fie ne quid ecclesia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conventioun of the Synodicall Commiffionars was keipit with the King at Falkland in the monethe of Auguft thereafter, wharin what was done I can nocht rightlie fett down, becaufe I was nocht ther. For, efter the Conventioun of Perth, I was neuer at Assemblie nor meitting bot againft my will, except in Presbyterie; and my opinioun and wis was, ther fould be na generall meittings, Rege prefidente, vnles it pleast God to turn and fett his hart vtherwayes, for I faw and was certean, we fould ay be farder and farder behind in the finceritie and libertie of Chryfts kindome; and they fould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordar in the purpofe as they luiked for; and therfor the Generall Assemblie, that was apointed to be the yeir following, was prorogat almost a yeir, for aduyfment and better dreffing of maters.

This yeir I cawfit print my Catechisme for the profit of my peiple. It cost me fyve hounder marks, quhilk God prouydit be the motion of a maist godlie and loving frinds hart. Of the quhilk founn I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the summer of the 99 yeir, ther was a meitting of manie breithers with the King and Commiffionars in St Andros, for a purpose of aggreiment and concord; and when all professit frindschipe and brotherlie loue ane to another, and onlie the difference was in opinionies of proceedinges, and anent the conclusionnes past, it was thought meit to refer that to a conference, quhilk was keipit therefter in Nouember in Edinbruche. I trow to mitigat my vncle and mak him amends, it was then that Montrosè was maid Chancellor of the Vniuersitie, Mr George Gladsteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Assèmblie a certean Anglopiscopapisticall conclusionnes, wherof he haid over guid a warrand of the Kings buik, intitulat Βασιλικον δαιρον, bot becausè it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treasonable, seditius, and wicked, thinking that sic things could nocht be, and directed tham to the King. The King, knawing the warrand durst nocht be exhibit, gettes knowlage of the brother that gaiff tham in, and sends to apprehend him; bot God watched over him, and saued him. This maid me fean, when I haid resolutit nocht to keipe the Conventiones of the Commiffionars, whowbeit wraitten for, to giff obedience, and tak grait peanes, fasherie, and expences, with greiff of mynd, till attend vpon sun guid occasioun to gett my brother and colleg relaxit from the horn, and reponed in his awin roum againe.\* And this was an of the causses formentioned why I continowed in my Commiffionarie, leyd on me be the King and Assèmblie. Whilk occasioun I gat never till the fact of St Jhonstoun fell out, and immediatlie therefter the cause of the ministers of Edinbruche teatherit me again, sa that I could nocht gett frie till that was disparit; and God leyd his hand vpon me be seiknes, wharof heirefter in the awin place.

The conclusionnes, wharby we gatt certean knowlage of the Kings determi-

\* Strange and vehement war the exerceises of my mynd during that tyme, quhilk God, wha hes a secret dealling with his awin secret annes, knawes.

nat mynd in our maters of the Kirk, war namlie theſe, fett down in that buik as in Teſtament to his Some.

- The righteous Chriſt knowes what wrang  
he and his ſervands gettes heir.
1. The office of a King is a mixed office betwix the ciuill and eccleſiaſtik eſteat.
  2. The rewling of the Kirk weill is na ſmall part of the Kings office.
  3. The King ſould be iudge if a miniſter vag from his text in pulpit.
  4. The miniſters ſould nocht mell with maters of eſteat in pulpit.
  5. The miniſter that appealles from the Kings Judicator in his doctrine from pulpit, ſould want the head.
  6. Na man is mair to be hated of a King nor a proud Puritane.
  7. Paritie amangs the miniſters can nocht agrie with a monarchie.
  8. The godlie, lerned, and modeſt men of the miniſterie, ſould be preferred to biſchoppes and benefices.
  9. Without Biſchops, the thrie eſteats in Parliament can nocht be reeſtabliſhed; therfor Biſchops mon be, and paritie baniſhed and put away.
  10. They that preaches againſt biſchopps, ſould be puniſhed with the rigour of the law.
  11. Puritans ar peſts in the Comoun weill and Kirk of Scotland.
  12. The principals of tham ar nocht to be ſuffered to bruike the land.
  13. For a preferuatiue againſt ther poiſone, ther mon be biſchops.
  14. The miniſters fought till eſtabliſhe a democratie in this land, and to becom Tribuni plebis thamſelues, and lead the peiple be the noſe, to bear the ſwy of all the gouernment.
  15. The miniſters quarrell was euer againſt the King, for na vther cauſe bot becauſe he was a King.
  16. Paritie is the mother of confuſion, and enemie to vnitie, quhilk is the mother of ordour.
  17. The miniſter thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the eccleſiaſticall, to the ſam paritie.
  18. Na conventionnes or meittings of Kirkmen to be ſuffered bot be the Kings knowlage and permiſſion.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderſtand that a conference amangs the breithring of all fortes wald mak maters to go fordwart peacablie, and all purpoſes to pas at the nixt Generall Aſſembly, ſend his miſſiues athort all provinces, and convocat the ſpecialles of the miniſterie from all partes to Edinbruche againſt the 17 of November. The ſoun of the quhilk conference, als fathfullie and neir as I could collect and remember it immediate thereafter, I fett down as followes :



THE SOUM OF THE CONFERENCE KEIPT AT HALIRUDHOUSE,  
THE 17 OF NOVEMBER 1599.

*The Preface.*

BECAUSE the meittings of the last Generall Assemblies war factius, tumultuous, confuse, haitt and vnordour lyk, least the lyk shuld fall out at the nixt, his Maiestie, withe advys of the Commiffionars, thought meit till apoinet this present Conference, and call thervnto of all fortes of the ministerie, zealus and fyrie, modest and graue, wys and indifferent, wherin maters might be quyetlie and graulie reafonit, and a way prepearit to a decent and peaceable Assemblie, wherin they may be decydit and concludit.

*The Proposition.*

THE proposition was : That it was permitted to euerie an ther conveyned, friely to reafone and schaw thair mynd, bathe vpon things concludit in Assemblies and Conferences befor ; as also on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reafone war brought against things concludit in Assemblies, but onlie out of Scripture, quhilk may iustlie be brought and vsed against the constitutionnes of anie Assemblie.

The breithring that stud for the establisshed discipline, and disaffented from whatsoeuer constitutiones, actes, or ordinances maid in the leat and new form of Assemblies, preiudiciall to the sam, answerit, they nather could nor wald reafone in these maters, nocht being preparit therfor, nor meining to preiudge the Generall Assemblie following. In the quhilk, efter the instructioun of Gods Word, and calling for his wesdome, they purposed, be his grace, being called therto, to speak thair mynd cleirly and fullie, as God shuld furnise abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Assemblie, bot onlie a preparatioun for it ; and in cais anie having occasioun to speak now, being wryttin for be the King for that effect, and keipe vpe his reafones and mynd to stand in the head of a factioun therwith thereafter in the Assemblie, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to speak as they could remember presentlie, protesting alwayes the fastie of the cause from hurt, that the Assemblie war nocht preiudgit, and that it might be leifome to tham to helpe

thair present speitches and reafones, and bring out fordar as they might attein vnto, for the weill of the caufe at the nixt affemblic.

Sa the conclufiones of the Affemblic of Dondie was read, bearing—That it was neidfull and expedient that minifters fould vott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclefiafticall, &c. In lyk maner, was read the thing done at the Conuentioun of Falkland efter the faid Affemblic, with the caueattes for keiping of the faids votters in Parliament from all epifcopall corruption, &c. And fa returning to the former conclufion, the cheiff point of all, it was proponit to be reafonit vpon firft, and the faid breithring requyrit what they haid to fay againft the faming.

The breithring anfwerit: They knew na warrant of the Word of God for sic a conclufioun; defyrit, therfor, they might be instructed of the [fame] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and ftand content; giff nocht, that conclufioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reafone buildet vpon this principall: *Euangelium non destruit polytiam:—Atqui hæc est pars politicæ. Ergo.* To the quhilk it was anfwerit be diftinction of *polytia* in lawfull and vnlawfull; and the lawfulness therof behouethe to be fchawin be the Word of God, els Ethnik, Turkifhe, and Jewifhe policie might ftand withe the Gofpell. It was anfwerit, It was aneuche that the polecie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of polecie, and Act of Parliament, or ciuill law, war nocht producit; therfor (faid they) fchaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.\*

It was therfor provin repugnant to the Word of God, and concludit be this fyllogifine:—

“ That minifters fould be inuoluit and intanglit with effears of this lyff, namlie of polecie, ciuill indicators, and effeares of comoun weill, is againft the exprefs Word of God.

\* Ther was an vther argument rather meinit nor proponit: Minifters war *ciues* and *libera capita*; and, therfor, according to polecie, behouethe to giff ther consent to the making of lawes in Parliament.

Anfw. Gif a consent be neccellar, it is douted. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the fchyre whar they war born and remeanes, or be the Commiffionar of the brouche wherin they war born or dwelles; for, as to his minifterie, it is na part nor point of polecie nor ciuill burgefchipe; or, if the mouth of the Lord be to be confulted, the Commiffionar, directed from the Generall Affemblic, fould be heard.

“ But this concludioun and office therby impofit, will intangle and inuolue tham. Ergo.”

The propofitioun is proven be the expres Word, 2 Tim. 2. *μηδείς στρατευόμενος ἐμπλεκείται ταῖς τοῦ βίου πραγματείαις*, whar the word *πραγματεία* meines properlie, effeares of law, iurifdictioun, and rewling of the comoun weill ; as I. Cor. 6. *πράγμα*, for a ciuill actioun or caufe.

It was anfwerit, That that place tuk nocht away naturall, œconomic and polytic dewties quhilk neceffarlie this lyff requyres ; and the quhilk man be done, and may be done of euer ilk an, fa that they inuolue nocht thanifelves, and intangle therein to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and fimple actionnes to be difchargit now and then for nature, œconomie and polecie, be euerie an, and fa be minifters alfo, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix fic actiones and dewties, to be done at certean tymes and occasionnes of vrgent neceffities, and the difcharging of a fett and ordinar office in a comoun weill, namlie in the twa graitteft poinets of the mageftie and princelie ftat, *νομοθετικὴ* and *δικαστικὴ*, that is, the making of lawes in a comoun weill, and iudging of the fubiects according to the fam in the Parliaments, Counfalls, and Conventionnes of Efteattes of the Realme, quhilk could nocht be done without intangling and involuing in effeares, and fa diftractioun fra the cheiff charge ; as the place itfelf cleirlye declarit what intangling was, viz. whatfoeuer might hinder the wariour from doing the dewtie of a fouldart, and pleafing his captean.

For the quhilk purpofe alfo, the weghtines of the charge of the minifterie, and graitnes of the cure of faulles, was infifted into ; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuill office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirrelie was caft in the fpeitche of the Quein of Eingland, when fche makes a Bifchope :—“ Alas ! for pitie, (fayes fche,) for we haue marred a guid pretchour to day.” And the King exhorted nocht to mar his pretchours fa.

For corroborating and ftrynthning of the reply, this fyllogifine was fubioynit :

“ That minifters fould be diftracted from preatching the Word, is againft the Word of God.

“ But this will diftract tham. Ergo.”

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryft fayes to an, Follow me ; wha anfwerit, Let me firft go burie my father. Chryft anfwers, Let the dead go burie the dead, and go thow and preatche the Gofpell of the kingdome of God. Another fayes, I will follow thie, but let me firft go and tak ordour



with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and æconomic, quhilk Chryft expresse forbiddes for steying of the prething of the Gospell, and attending vpon his ministerie. Whow mikle mair then incompetent offices, *quæ sunt Cæsaris et Reipublicæ*, as we will schaw heirefter?

The expres word is the fact of the Actes.—The twoll Apostles sayes to the rest of the disciples, It is nocht aquitable, or to be approued, that we fould leaue the Word of God and serue the Tables; therfor, let deacones be chosine and apointed. Giff the Apostles wald nocht leaue the preatching of the Word of God for an ecclesiastic office, becaufe of distraction, mikle les wald they that ministers fould leaue thair ministerie of the Word for ciuill and impertinent.

Thridlie, The Scripture callis the ministers ἀποριστευουσ, Rom. 1.—separat and sett apart: And wharfra? Questionles fra the occupationes of this lyff, to saue the peiple and thamselfes, and draw tham be the Gospell to the lyff euerlasting,—to fishe tham out of the sic of this warld to God and his kingdome of heavin. Sa the haill nature of ther calling is separat and sett apart from the warld, to the quhilk they fould nocht be callit bak again, mikle les therin involved and drownit.

Fourtlie, The Lords ministerie vnder the law is callit a warfear, Num. 4. and his ministers variours; and sa in the place alleagit in the New Testament, the sacrament and aithe wharof is maist streat, and na wayes suffers distraction. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Deut. 18. 1.; Josu. 13, 14. They say to thair father, I respect him nocht; they ken nocht thair breithring, they acknowlage nocht thair sonnes, but keipes the Lords words, and obserues his Covenant; teaches Jacob his iudgments and his law to Israell, settes incense before his face, and brunt offerings on his altar, Deut. 33. Then mikle mair the ministers of the New Testament, becaufe of a graitter and cleirar grace, spirituall and frie from beggerlie cerimonies and elements of this warld.

And, last, to conclud this point with that maist wechtie and graue attestatioun of the Apostle to Timothè, 2. 4.: “I attest thie befor God, and the Lord Jesus Chryft, wha sall iudge the quick and the dead at his appeirance and kingdome: Pretche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffering and doctrine.” And in the fourt of the first, “Tak cear of thir things, be about thir things.” And ar thir things spo-

ken to Timothè onlie, and nocht to all ministers and pastors? And gif they be spoken to all, what tyme, I pray yow, is left to be imployed at Parliament, and in the effeares of the comoun weill? The deuill is a bissie bischope, and goes about lyk a roaring lyon; and wha fall giff a compt of the torn schein, or stollen in the pastors absence? And, finalie, that thrifauld demand to Pi-ter, *Amas me?* and charge, *Pasce Agnos*, &c. pertienes it nocht to all?

It was obiected, that we fell in the sam absurditie with the Papists, that gatherit thair Celibatum out of the words of the Apostle, I. Cor. 7. *Coniugatus curat quæ sunt mundi, quomodo placeat uxori.* And gif ane with a ecclesiastic or pastorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apostle sayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was answerit, That the Papists argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie serving for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and distractioun may be sein. And to answer for the caring for the hous and tham that ar therin, that is meined for instructioun and rewling therof be Christian discipline, as is euident out of the 3 Chap. ver. 4. be the word *προσῆναι*, he that can nocht rewall and govern his awin hous, whow fall he haue cair *ἐπιμελεῖν* of the Kirk of God? For the Apostle is cleir in that poinet, I. Cor. 9. That the flocks shuld prouyde for thair pastors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his souldarts, and they maid frie till attend on thair seruice.

It was insisted, that ther was als mikle distractioun and tyme spendit in our commissions and visitationnes, in avatting on plattes and pleying of stipends, attending on parliaments and conventionnes, &c.

Answerit: That these war the wantes, imperfectiones and corruptions of our Kirk, as yit nocht weill constitut, wharof the fault is in the Magistrat and flockes, schawin, compleanit vpon, and rebuked at all occasionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *vbi quæritur, quid fieri debeat, non quid fiat?* And as for Commissionars for visitation, we ar occupied therin in our awin subiect in pretching the Word, exercising discipline, and vsing of censures; and that nocht ordinarlie or be sett office, bot *ex necessitate ecclesiæ et pro re nata.*

It was fordar insisted, that we granted till obey and com to the Kings Maiestie when soeuer he called for ws, quhilk was all an with that in question.

Answerit : His Maiestie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *ciues*. sa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to discharge in the Kings Counfall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean actionn to be done now and then, as necessitie and occasioun craueth, and a sett office to be ordinarlie discharged.

It was obiected, that the Generall Assemblie haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refusit.

Answerit : The Assemblies haid oftentimes cravit that nan shuld vott in Parliament in nam of the Kirk, bot sic as buir office within the sam, and haid commissioun therfra. Bot that anie Generall Assemblie, befor the last in Dondie, haid determined that ministers shuld vott in parliament, it was flatlie denyed. And it was schawin that often tymes that question haid bein agitat in Assemblies and amangs breithring, bot could neuer be fund whow it could stand with the office of a minister to be a Lord in Parliament, nor was able to be schawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht ministers ?

Answerit : It might stand better with the office of an Eldar and Deacon, nor of a Ministers, they having commissioun fra the Kirk, and subiect to render a compt of thair doing at the Generall Assemblies. And that indeid we wald als fean haue the Kirk inieying hir awin priuileges as anie vther, and haue his Maiestie satisfieit, and the effeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruptioun of the spirituall ministerie of Gods worshipping and saluatioun of his peiple.

It was replyit, That it war better for the ministers to be thair awin caruers, and sic to the weill of the Kirk, bathe in the ordering and prouision therof thamselfes, rather nor commit it to vthers, wha wald cear bot sklanderlie for it.

Answerit : That the King and his Nobles gaue the ministerie credit and onlie place in spirituall maters, sa that they wald nocht tak the sacraments, nor vther benefites of the Kirk at thair awin hands, nor of the hands of na vther. They wald nocht think thair bernies weill bapteised, nor the Supper weill ministrat, nor thair mariages blessed bot be sum minister. And gif his Maiestie gaue ws sic credit, authoritie and place, in things perteing to



the faull, and proper to our office, why fould we nocht giff him and his Lord the lyk in things pertaining to the body, and this lyff, as proper to tham and thair office ; and think it als grait abſurditie to mell therewith our felues, &c. ?

It was obiected, That the Kirk was in poſſeſſioun of voting in Parliament be biſchopes, viz. Mrs Jhone Dowglas, Patrik Adamſone, David Cuninghame and vthers.

Anſwer : Sen the Generall Aſſemblie haldin at Dondie, an. 1580, whar that office of a biſchope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie againſt tham, and excepted againſt all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commiſſioun fra the ſanning.

Therefter place being given, ther was producit ane vther argument to ſchaw the concluſioun repugnant to the Word of God.

“ That Miniſters fould bear ſupremacie, dominion, and be called Lords, is againſt the Word of God.

“ But the concluſioun imports that. Ergo.”

The propoſitioun is cleir out of the thrie Evangelifts, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3. ; and, *Nolite vocari Rabbi*, etc. This reaſone was nocht inſiſted into, nor anſwerit for want of tyme. Lykas alſo ane vther in the ſam maner :

“ The confounding and mingling of Jurifdictions diſtinguiſt in the Word of God, is repugnant thervnto.

“ But the concluſioun imports that. Ergo.”

The propoſitioun is euident of the 2 Chron. 19, and, *Quis conſtituit me Judicem* ; and, *Date quæ ſunt Cæſaris Cæſari, et quæ Dei Deo*. etc. Chryſt refuſed to denyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refuſed to be maid King, and profeſſed that his kingdome was nocht of this world.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoifed vpe into that chaire of peſtilence, wherout of he tyrannifes over all Kirks and Comoun Weills, tramping Kings vnder his feit, and tranſferring thair crownes and dominiones at his pleaſur ; and all from this vſurping of bathe the powars and ſwords, the ciuill and eccleſiaſtic. In end a ficcer caveat was given to the King, to be war he ſett nocht vpe ſic as fould caſt him or his down. And this mikle anent the concluſioun of the laſt Generall Aſſemblie, as memorie might ſerue.

Therefter was proponit the twa poinets left be the faid Affemblic to the meitting at Falkland, and ther alfo left vndecydit or determined vpon. 1. Gif thefe votters in Parliament, being annes chofin be his Maieftie and the Kirk, fould bear that office ad vitam or culpan, and fa be perpetuall; or, gif they fould be alterable fra tyme to tyme at the Affemblies pleasour. 2. Gif they fould bear the nam of Bifchopes or nocht.

Againft the perpetuities, the diftracition fra thair fpiritual office of the minifterie was mikle vrgit againe, fchawing cleirly that fhe a continuall charge and burding lying on a few, could nocht bot debauch and diftract tham alluterly from the paftorall attending and feidding of thair flockes; the quhilks they behoued to commit to fun Vicares and fun fuffraganes.

For the perpetuities thair arguments war vsit:

First, that ther wald na man tak the peanes and mak the expences vpon the tittle of the benefice, to gif it over the nixt yeir to an vther.

It was answerit, That we war nocht vpon mans particular commoditie, bot feing what might be for the helpe and guid of the Kirk and Comoun weill: to the quhilk fhe wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reafonit, That the hinder of all comoun turnes was be twa inleakes chiefflie; ane of skill and vnderftanding of maters, and right way of proceeding therin; ane vther of continuance and attendance constantlie on tham being annes begoun, till they war brought to fun guid point and effect. Bot fa it was, that gif thefe comoun men fould be changable, they could nather lern skill, nor profecut things. Ergo.

Answer: They might gett mair skill of the wit and lawes of men, and les of the wefdome and buik of God; mak mair attendance on Court and the World, bot les on Chryft and his Kingdome. And it was hard to perfwad ws that a few wald fhe fa mikle for the weill of the Kirk as a haill Generall Affemblic conveynit for that effect, or follow out a guid comoun caufe better and mair constantlie, feing experience alwayes teatched, that they wha wilbe ritche and honourable, are mikle about the faming, and verie litle for Chryft.

At laft thir reafones and inconvenients war brought out dilated and infisted into againft perpetuities:

First: It wald brak the barres of all thair Caveattes, and, but dout, eftablishe lordfchipe over the breithering, tyme ftryuthning opinioun, and custome confirming conceat. And gif the beft deuyce hes be tyme turned to corruption, mikle mair this of the lawfulness wharof we iustlie dout.

To this was answerit, That paritie amangs minifters was nocht to be lyk.

and wald nocht be. And put the cais, it behoued to stand, becaufe of our constitutiounes and ordour. They fould be *pares* and alyk as ministers, whowbeit, in respect of thair ciuill office and Lordschipe, they war abon the rest.

Nixt, perpetuitie wald bereaue and defraud the Kirk of the benefit and libertie of electioun and choise of the meitteft for the turn *pro rei natæ commodo*, for it is sure that all men ar nocht meitteft for all turnes, etc. Answerit: The meitteft fould be chosin at the beginning, wha wald grow ay meittar and meittar: also that it was frie to the Kirk till adioyne sic as they pleasit to tham for counfall and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reafone nor vott in Parliament, Conventiounes and Counfall.

Thridlie: Manie alterationnes befalls to mortall men: They may be feik in body, fall in offences, quhilks albeit nocht mak tham worthie to be deposit, (*nam difficilius ejicitur quam non admittitur hospes*), yit may disgrace them sa, that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceassles this perpetuitie will defraude the Kirk of an in that roun; for sic a man, an or ma, can nocht, nor will nocht, be deposit, and a Commiffionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted and ordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weill fett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that fort.

Fourtlie: Gif these men serue for the prince and steat, whowbeit against the weill of the Kirk, the prince will meantein tham ather be his autoritie and moyen amangs the breithring in Assemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositioun; or whowbeit the Assembly wald depose tham of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa fould they fett thamselfes to be advengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbusit, and sa we fould content with na thing. Replyed: That we doutted of the guidnes, and had over iust cause to suspect the euill of it. Duplicyit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryft, say we.



Fyftlie and Laft: This perpetuities will overthrow the power and liberties of the Affemblies of the Kirk, and altar the Chriftian government of the Kirk to Antichriftian hierarchie, placing perpetuall Commiffionars or Bifchopes above minifters and ther Affemblies, and fyne fun minifteriall head mon be abou thaim, the hie way to Paprie. At leaft the haill power of the Kirk and Generall Affembly falbe in the hands of thefe twoll or threttein, wha I war-rand yow, will tak na limitat Commiffioun from the Generall Kirk, bot to rea- fone and vott as they think beft for the weill of the Kirk forfute; fa this Epitome will abolifhe the grait wark, and the Generall Affembly will becom to be bot a Chaptour of thefe Bifchopes, and fkarflie that.

Anfwer: Thefe Caveattes hes prouydit for all thefe inconvenients weill aneuche. Reply: Thefe comentares wilbe tedius to reid, and ill to remember, and the text taken to be fchort and cleir aneuche in the felf.

In end ther was alleadgit a number of inconvenients that fould fall out giff thefe vottars war nocht perpetuall:—1. That his Maieftie and Efteattes wald nocht admit thaim in parliament vtherwayes, and fa we fould lofe the grait benefit. Anfwer, *Facilis iactura*. 2. That the minifters fould ly in contempt and povertie. Anfwer: It was thair maifters cais befor thaim; it may ferue thaim weill aneuche to be as he was; and better povertie with finceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roun in parliament, (for his Maieftie could nocht want his thrie Efteattes,) wha wald oppres and wrak the Kirk. Anfwer: Let Chryft, the King and advengar of the wrangs done to his Kirk, and thaim dell togidder as he hes done befor; let fie wha gettes the warft. 4. That it could nather ftand for the weillfear of King nor Kirk, nor Comoun weill. Anfwer: It was beft that God thought beft. 5. That it wald be fafhins and confufe ilka yeir to chufe Commiffionars. Anfwer: Na profit nor pleasure without pean taken, and experience haid proven it maift eafie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue fie, and another fie, and fa forthe. Anfwer: Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way difgraced, now fett vpe, and now fett by and caft down, and fa difcuragit from doing guid. Anfwer: He, that thinks it difgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought infifted lang aneuche theron; and therfor the poinct remeaning con-

cerning the nam of these vottars in parliament fould bear, was proponit to be reasoned vpon.

It was reasoned for the affirmatine: That aggreing vpon the mater and substance, it maid nocht what nam war giffen it. And seing the parliament last haid granted to the mater, vnder condition the ministers votting in parliament fould bear the nam and office of bishopes, quhilk was also a name of Scripture, we fould nocht stand till aggrie therto, lest the refusing of the name fould mak the benefit to be refused, quhilk his Maiestie haid gottin past in favours of the Kirk with grait peanes and difficultie.

It was answerit: That the nam ἐπίσκοπος being a Scripture nam, might be giffen tham, prouyding, that becaufe ther was sum thing mair put to the mater of a bishopes office then the Word of God could permit, it fould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and sa it war best to baptise tham with the nam that Piter 1 Cap. 4 giffes to sic lyk officers, calling tham ἀλλότριοεπίσκοπους, war nocht they wald think scham to be merchallit with sic as Piter speakes of ther, viz. murderers, theiffs and malfactors. And verelie that gossope\* at the baptisine (gif sa I dar play with that word) was na litle vokie for getting of the berns name.

But in ernest it was reasonit on the contrar, That the nam of Bishope could nocht be giffen tham for these reasones, the quhilk war nocht fullie handlit, nor replied vnto, partlie for want of tyme, and partlie for want of patience, becaufe of litle speid in the purpose.

1. Giff they fould gett the nam of Bishope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceauit be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becaufe it fould be applyed to signifie that quhilk could nocht stand with the Word, as hes bein declarit, except it war, *Judas episcopus*: And nocht as it is comounlie taken, becaufe then it fould import the corruptioun of Antichristian and Anglican bishopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God fould be eschewit, altho a thing indifferent, for sa it becomes euill. Bot this nam of bishope offendes the Kirk of God in this land. Ergo.

3. That quhilk iustlie may sklander the ministers and bring tham in disgrace fould be avoidit, bot giffing to them of that name will iustlie sklander tham; becaufe, these twentie yeirs thair doctrin from the pulpit hes foundit against bishopes, till they war vtterlie overthrawn: And now sa soone to turn

\* This was Mr Andro.

our tounge for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iust occasioun of sklander?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admittit within the sam. Bot this will do it: For bearing that nam that caries with it the significatioun of bischopes corruptions amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inequalitie, preeminence and lordschipe over the breithring. For they wilbe sa esteimed and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram thervnto, bringing from Court to Kirk sic behaviour as they drink in ther; for being callit Lord at ilk a word, and bruing principall rounes in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple; yea and be siccar in ther even at plat, Court and vtherwayes, whom they think to contenne tham, and nocht giff tham thair styles and honors.

And sa for that night leat we war dimissit.

Vpon the xix of Nouember, the breithring wryttin for being assemblit again with his Maiestie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satisfieit anent the heads conferrit vpon, that they wald yit insist; and gif all war satisfieit, they sould proceed to the point remeaning anent the nam.

It was answerit planlie be the breithring that stude aganist this new forging of bischopries, that they haid hard to and fra reasoning vpon the pincts proponit; they war throuche and satisfieit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusion of the last Assemblie to thair conscience, or anie thing yit buildit, or to be buildet thervpon. And in speciall Mr Andro appealit the Moderator, Mr David Lindsay, maist weghtelie and vehementlie on his conscience, That seing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirly decaydit be the Word of God, whow could he now mak sic a proposition, or think that anie sattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vsit, be moued to alter his iudgment, and be satisfieit in the contrar.



The word of the profaning of the Scripture was takin in verie euill part be the King, and anſwerit courteoullie with a LIE; whowbeit, the ſpeaker condemnit himſelf for vndewtifull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect:—That he haid bein mouit be the Commiſſionars to apoinet this conference, for ſatiffaction of ſie as war nocht reſoluit, that maters might proceed mair paceable and vniformalie; bot ſeing he perceavit men to be ſa full of thair awin conceattes, and preoccupied in iudgment, that they plased thameſelues mair and mair, and war rather obſtirmed in thair opiniounes, nor moued to giff place to reaſone, he wald leaue the mater to the Aſſemblic. Giff the Aſſemblic wald receaue the benefit quhilk he offered, and conclud in the mater accordingly, he wald rateſie thair concluſioun with a ſanctioun ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, ſould be permitted to ſpeak againſt the publict ordinance of the Aſſemblic. Gif the Aſſemblic wald nocht embrace the benefit, let them wait themſelues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his eſteates; he wald put in that roun, and theſe offices, ſie as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The laſt night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, ſa he died, glorifeing God with grait ioy and aſſurance of euer-laſting lyff and weilſear. For efter he haid called for the Magiſtrats and Counſall of the brouche, and exhorted tham, and admoniſhed of certean things for thair weill, bathe togidder and ſeueralie, and ſiclyk the Eldars of his Seſſioun, and diuers of the brethring of the miniſterie; and at laſt, efter he haid put his hous in ordour, and directed, inſtructed and comforted his wyff and childring preſent, he takes him to privat meditation and prayer, and thereafter inquyres what day of the monethe it was; and being anſwerit to him, that it was the laſt of Februar, and the morn the firſt of Merche, “O! then,” ſayes he, “the laſt day of my wretched pilgrimage, and the morn the firſt of my reſt and glorie.” Nocht lang thereafter, delyvering his faull in the hands of God throw Jeſus Chryſt, leaning his head to his eldeſt ſonnes breiſt, wha held him in his armes, maiſt quyettie and ſweetlie giffes vpe the ghaſt. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heaue and doubtſome, he haid na reſolution, reſt nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict effeares, when things feined falon hard and dangerus, whowbeit of nature melancolius and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our saiftie fra the Spainyars, he feliew me oft tymes that his God assured him, night and day therof. Whatever haid com comfortable to him, incontinent apart to prayer and thanksgifing; his haill conference and speaking vpon the warks of God to the glorie of his name; all vther things was (as he vsit that word oft, *tyu tyme*) bot vanitie and tinfall of tyme, to him. Sa that I may say, the haill courfe of his lyff that I knew, was an vnweireing and constant occupatioun in doctrine, prayer and praise. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue fein the outgeat of his conuerfatioun, (as the Apostle sayes, Heb. xiii, 7,) fa I may follow the sam in fathe. He oft regrated and inveyit vpon the warldlie fasones and biffines of the minifterie, faying, he fearit they fould becom als vyl in the peiples eis as euer the preifts war. And as concerning this mater of biffhopes, my vncle Mr Andro expreffit his mynd therin in his Epitaphes, quhilk being maist pertinent for that quhilk was euer at his deathe in hand, I haue heir infert. He defyrit, indeid, ernesftlie to haue leuit till the Affembly, quhilk was hard at hand, that he might haue difchargit his mynd to the King and breithring; bot that quhilk alyve he could nocht, Mr Andro fupplied fathfullie efter his deathe.\*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGERRIMI ET FIDISSIMI CELURCANI,  
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe :  
Arcuit a stabulis, quos dabat aula lupos.  
Celurcâ in cœlum migravit nunc, quia non quit  
Arcere a stabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,  
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipse tuba grandi, cum ius fuit et fas ;  
Arcere a stabulis quos dabat aula lupos.  
Nunc cedo statione lubens, cum non datur vltrâ  
Arcere a stabulis, quos dabit aula lupos.

\* Nota.—It is guid to be honest and vpright in a guid cause, for the guid cause will honour sic a persone, bathe in lyff and deathe.

## ALIUD DE SYNODIS.

Res grata ac iucunda fuit, mihi cœtibus inter-  
 esse sacris, quando sancta corona fuit.  
 Nunc patribus sanctis, quia succrescere profani;  
 Quæ mihi cum diris spes vlulare lupis?

## ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni  
 Viuere et in vita hac, vita, placere fuit.  
 Nunc postquam Archi-vnus non Christus episcopus; vni  
 Vt Christo moriar stat mihi vita mori.

## ALIUD.

Celuræ expectabam, vltro regemque patresque,  
 Et sanctum in Lethi limine concilium.  
 Quo multum obtestarer ego regemque patresque  
 Est qui ouium custos, re fiet inde lupo.  
 Nunc quia me e terris sublimem ad sydera cœli,  
 Dux meus imperio de statione vocat;  
 E cœlis obtestor ego regemque patresque,  
 Est qui ovium custos, ne fiet inde lupo.

## AD SYMMISTAS.

Ardua res, totumque hominem, hæc res vna requirit.  
 Cœleste in terris pascere ouile Dei.  
 Huc vocat ille ovium Pastor bonus, ille vocatos  
 Et regni atque aliis avocat a studiis,  
 Hanc vnam imponit cum sollicitudine curam,  
 Quam feret impensam, præmia magna ferens.  
 Cætera de manibus vestris non ille requirit:  
 Neglecti at pœnas exiget officii.

## EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates  
 Durius, in fati limine dulcis olor.  
 Inclyte Rex, qui tam mihi regum a rege secundus;  
 Quam spe reque omni rege priore prior.  
 Pro te vitam vltro obieci vel mille periculis;  
 Pro te vota Polo millia multa tuli;



Pro te quo pugnavi animo, qua mente precatus ;  
 Hac mente, hoc animo, hoc te precor vnum abiens.  
 Ne regnum cœleste geras mortalibus ausis ;  
 Neu facer Antistes rex tua sceptrâ gerat.  
 Mystica pertractent mystæ, regalia Reges,  
 Publica iure suo, publicus ordo gerat :  
 Da diuina Deo : cape rex tua, sint sua plebi :  
 Distinctum imperium sub Jove Cæsâr habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER  
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoudring of Jhone Durie weill was harde,  
 When courtlie wolffes from Chrystes flock he flegged and debarde.  
 Now in Montrose to heavin he flites, for greiff that he can nought  
 The courtly wolffes debar from Kirk, quhilk Chryst hes deirlye bought.

HIS TESTAMENT OR LETTER WILL, HE VTTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom seru'd,  
 To mak Chrysts flock from courtlie wolffes be keiped and preferu'd,  
 Bot now I willinglie man yield, sen that we may na mair  
 Keipe Chryst his flock from courtlie wolffes, wherof we stand in fair.

ANE VTHER OF THE ASSEMBLIE.

A gratfull and a pleasand thing to me it was to bie  
 Ay present in Assemblies, whare Gods servands I might sie.  
 Bot now for holic fathers, when profane vsurpes the place,  
 To byd and yeanle with wicked wolffes, I can nocht haue a face.

ANE VTHER.

When Chryst was onlie Arche-bischope, I pleasure haid to byde,  
 To him to liue, and him to pleise, I lyked tyme and tyde.  
 Bot now sen onlie Chryst is nocht Arche-bischope, I do chuse  
 To die to him, and ay to liue, and all the world refuse.

## ANE VTHER.

I luiked gladlie for the King and breithring at Montrose,  
 And at the dur of Deathe to fie Assemblée maid of those ;  
 That I might erneslie obtest the King and breithring all,  
 That keippars of the scheipe fould nocht to wolffishe fasones fall.

Bot sen that now from erd till heavin, my Captan does me clam  
 According to his right, I do beseik tham all for schame,  
 Furthe of the heavines obtesting bathe the breithing and the King ;  
 That keipars of the flock of Chryst, do nocht as Wolfes owerling.

## TO HIS FELLOW MINISTERS.

A thing maist hard, and quhilk requyres the man all hail indeid,  
 Is heire on erthe the heavinlie flock of Chryst to gyd and feid.  
 That pastor guid to this does call, the sam does séparat  
 The called from all warldlie cares, as to him dedicat ;  
 And this as onlie cear he does withe grait sollicitude  
 Impone, and of rewards for it does promise multitude,  
 And as for vther things, he will nan of your hands requyre,  
 Bot fathles negligens of this, he plagges with burning fyre.

## HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers denyne, does call vpon the King,  
 As sweetlie singing swan, when deathe his dayes till end did bring.  
 O noble King, whom I esteim to bruik the second place  
 Nixt vnder him wha is abon, and first in euerie cace.  
 For thie I ieopard haue my lyff in danger manie an ;  
 For thie my praer hes aydant bein, bathe public and allan,  
 And withe what mynd I praed for thie, and with what hart I faught,  
 Withe that sam mynd and hart at deathe, this on thing I haue faught ;  
 Let nocht the heavinlie Kirk of Chryst be rewld on erthlie wayes ;  
 Let nocht the pastors for to twitche thy scepter interpryse.  
 Let ministers, all mystic things, and Kinglie Kings intreat,  
 Set counfallars for ciuill things, and Lords into thy feat.  
 Giff things devyne to God,—tak thyne—let peiple haue ther awin ;  
 For vnder Chryst, the King impyre, distinguisht hes and knawin.

## FINIS.

The Generall Assemblée convenit at Montrose in Merche 1600. Ther was  
 the King in maner wounted occupied with his Commiffionars. The Modera-

tor laft,\* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Affemblic, to the grait greiff of guid breithring, a grait flepe from a preceife honeft minifter to a bifchope of the new ftrak, quhilk he becam the yeir efter.

The fam polecie was vfit to gett a Moderator for thair purpofe, quhilk was in the Synod of Fyff formentioned. For they put a number of the beft and maift eftimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beft breithring diftracted, funn giffen till a man, an funn to an other; and in the meantyme, fic as the King was fure of, ged all a gett.

Nixt it was thought beft to put the choife of the haill Affemblic vpon the conference, and thier to reafone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firft was intendit a treatie for vniform confent and agreiment in opinionones, and therfor it was thought guid that four of the an opinioun, and four of the vther, fould go afyde to a chalmer tham alean, and confer togidder; the quhulks aggreing, wald giff guid hope of an vniuerfall. Thir aught fpendit an efter noone verie fructfullie, for we war verie pleau, fquar, and compendius, efter proteftatioun befor God to be fecret; and indeid I luiked for funn guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reafoning in the publict conference befor himfelf and certean of his Counfall, with the haill munber of tham that war nominat be the Affemblic vpon the conference. And fa we entered in reafoning as followes:

*Certeain Arguments rſed and proponed in the Conference at the Generall Affemblic hauldin at Montroſe in the moneth of Merche, 1600, with the Answer giffen at that tyme, ſhortlie minuted.*

FIRST, the Act of Parliament 1597, the title wharof is, “*That all Miniſters prouydit to prelacies ſould haue vot in Parliament,*” was requyrit to be redde,—the tenor wharof followes:

OUR Soueraine Lord and his Eſteattes in Parliament, haueand ſpeciall conſideratioun and regard of the grait priuileges and immunities granted be his Hines predeceſſours of maift worthie memorie, to the halie Kirk within this realme, and to the ſpeciall perſones exerceiſing the offices, titles and dignities of prelacies within the ſam; quhilks perſones hes euer repreſented an of the eſteattes of

\* Mr Peter Blakburn, now Biſchope of Aberdeen.



this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes hes bein from tyme to tyme renewed and confermed in the sam integritie and condition wharin they war at anie tyme of befor : Sa that his Maiestie acknawleges the saming now to be fallin and becoming vnder his Maiesties maist fauorable protection. Therfor his Maiestie, of his great zeall and singular affectionn, quhilk he alwayes hes to the advancment of the trew religiou presentlie profeslit within this realme, with advys and consent of his Hines esteattes, statutes, decernes and declares : That the Kirk within this realme, wherin the sam religiou is professid, is the trew and halie kirk ; and that sic pastors and ministers within the saming, as at anie tyme his Maiestie fall pleise to prouyde to the office, place, tytle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, siklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries presentlie vacand in his Hines hands, quhilks as yit ar vndisponit to anie persone, or quhilks fall happin at anie tyme heirefter to reak, salbe onlie disponit be his Maiestie to actuall preachers and ministers in the Kirk, or to sic vther persones as salbe fundin apt and qualified to vse and exerceise the office and functionn of a minister and preacher ; and wha in their prouisionnes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according therto, fall practisid and exerceise the saming thereafter. Item, as concerning the office of the saids persones to be prouydit to the saids bischopries, in their spirituall polecie and government in the Kirk, the Esteattes of Parliament hes remitted, and remites the saming to the Kings Maiestie, to be aduysit, consulted, and agreit vpon be his Hines with the Generall Assemblie of the ministers, at sic tymes as his Maiestie fall think expedient to treat with tham therypon : but preiudice alwayes in the mean tyme, of the iurisdictionn and discipline of the Kirk, established be Actes of Parliament, maid in anie tyme preceiding, and permitted be the saids actes to all Generall and Provinciall Assemblies, and vther whatsumeuer Presbyteries and Sessionnes of the Kirk.

“ That the Constitutionn of the Generall Assemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore sett down Actes of Parliament, is flat repugnant to the Word of God.”

*Argum. 1.*

“ Antichristian and Anglican episcopall dignities, offices, places, and tytles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22 ; i. Tim. 3 ; Tit. 1. ; i. Pit. 5 ; Math. 23, etc.

“ Bot sic is that quhilk is sett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assemblie. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reiectid ; and as to the act of parliament, it was alleagit to be formed and sett down be the invyours of the Kirks weill, of purpose that the benefit might be refused, and the kirk to ly over in the auld miserie and contempt.

*Argum. 2.*

“ That the Ministers of God separat from the comoun effeares of the world,

sanctified and consecrat to the ministerie of Gods worshipping and saluatioun of his peiple, fould turn agane to the world and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

“ But sa it is that this Constitutioun will impon that on the ministers of God. Ergo.”

The propofitioun is proven be thir places following. Num. 3, 44, 45. “ And the Lord spak vnto Moses, saying, Tak the Leuites for all the first born of the childring of Israell, and the Leuits salbe myn: I am the Lord.” Num. 18, 6. “ For lo, I haue taken the Leuites from the childring of Israell, quhilk as a gift argiuen to the Lord, to do the seruice of the Tabernacle of the Congregationioun.” Deut. 10, 8. “ The sam tym the Lord separat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to stand befor the Lord to minister vnto him, and to blefs in his nam, vnto this day.” Deut. 18, 9. “ The priests and the Leuites sall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto tham.” Acts, 13, 2. “ Now as they ministred vnto the Lord, and fasted, the Holie Ghost said, Separat me Barnabas and Saull for the wark whervnto I haue called tham.” Rom. 1, 1. “ Paull, a seruant of Iesus Chryft, put apart to pretche the Euangell of God.”

The assumptioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bishope or ecclesiasticall prelat; and in the constitutioun of the Assëmblie, it is determined to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumptioun, and sa the Act of Parliament and conclusioun of the Assëmblie; and planlie declarit that they fould bear na comoun office nor charge in things ciuill.

### *Argum. 3.*

“ That the Ministers of Chryft fould be distracted from preatching of the Word and doctrin, is flat repugnant to the Word of God.

“ Bot this office and dignitie of a bishope, votting in parliament, &c. will distract. Ergo.”

Luc. 9, 59. “ Chryft sayes to an, Follow me; wha answerit, Let me first go burie my father. Chryft answerit, Let the dead burie the dead; and go thow and preatche the gōspell of the kingdom of God. Another sayes, Maister. I will follow thè, bot let me first go and tak ordour with my house. Chryft answerit, Na man putting hand to the pleuche, and lukiing bak, is meit for the Kingdom of God.”

Deut. 33, 8. "And of Leui he said, Let thy Thummim and thy Vrim be with the holie on; saying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Israell thy law; they put incense before thy face, and brunt offrings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitud of the disciples togidder, and said, It is nocht meit that we fould leaue the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For giff these maist necessar, naturall, æconomic, yea, and ecclesiasticall offices, fould nocht distract from the preatching of the Word, mikle les fould ciuill effeares and offices haue place to distract.

To the quihilks it was answerit, that they fould nocht be distracted, bot necessarlie imployed in preatching of the Word, and in doctrine at these solem and comoun tymes, for the weill of the haill Kirk and Comoun Weill.

*Argum. 4.*

"Whosoeuer ar in tyme and out of tyme, day and night, to be occupied in the bisshines of thair calling, fould be freed and haue immunitie from all vther turnes. Bot sa aught and ar the Pastors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "These ar the cheiff fathers of the Leuites, abyding in the chalners (of the temple) exemed (from warldlie turnes,) because day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I attest thè befor God, and the Lord Jesus Chryft, wha fall iudge the quik and the dead at his appeirance and kingdome: Preatche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffering and doctrine. Watche in all, suffer aduersitie, fulfill thy ministerie."

I. Tim. 4, 15, 16. "Tak cear of thir things; be occupied in thir; that thy forderance may be manifest to all men. Tak heid to thy self, and to the doctrine; abyde or remean therevpon: for in doing sa, thou fall faue bathe thy self and them that heirs thè."

Johan. 21, 15, 16, 17. "So, when they had dyned, Jesus said to Simon Peter, Simon, sone of Jonas, lowes thou me mair nor these? He said vnto him, Yea, Lord; thou knawes that I loue thè. He said vnto him, Feid my Lambes. And so thryfe."

Act. 20, 20. "I preched publiclie and throw euerie house; I warned euerie an, night and day, with teares."



Answer to this was : They falbe occupied in na thing by ther calling.

*Argum. 5.*

“ To mak the charge of faulles fa light, that therwithall another may be ioyned and born is direct against the Word of God. Bot, Ergo.”

Ezech. 34, 1, etc. “ And the word of the Lord cam vnto me, saying, Sone of Man, prophesie against the Pastors of Israell, and say vnto tham : Thus sayeth the Lord God, Wo be to the pastors that feid thamselues ! fould nocht the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht straintlmed ; the feik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was lost, etc. They war skattered without a scheiphird, and the scheipe wandrit,” etc.

Zachar. 11, 17. “ O, idoll scheiphird that leaues the flock, the sword falbe vpon his arm, and vpon his right ei. His arme falbe clein dried vpe, and his right ei falbe vtterlie darkned.”

Act. 20, 20. “ I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie house. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halye Ghast hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchassed with his awin blod. 31. Therfor watche, and remember, that be the space of thrie yeirs I ceased nocht to warn euerie an, bathe night and day withe teares.”

Pit. 5, 2. “ Feid the flock of God, caring for it with a readie mynd. 8. Be sober, and watche ; for your aduerfar the deuill goes about lyk a roaring lyon. feiking whom he may deuore.”

II. Cor. 2, 15. “ For we ar vnto God the fweir fauour of Chryft, in tham that ar faiffed, and in tham that pearishe. 16. To the an we ar the fauour of death vnto deathe, and to the vther the fauour of lyff vnto lyff : and wha is sufficient for these things ? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of sinceritie, but as of God, in the sight of God we speak in Chryft.”

Heb. 13, 17. “ Obey your gydes, and be subiect to tham, for they watche ouer your faulles, as sic as fall giff a compt for tham.”

The Answer was be denying the assumptioun, and sa, as in all ther answers, in effect denying the thing they war doing.

*Argum. 6.*

“The iunbling and confounding of Jurisdictiones and callings, quhilk God hes distinguisht in persones and maner of handling, is against the Word : Bot sa it is that this Constitution imports that expresse, terming thair office to be of a mixt qualitie. Ergo.”

Num. 18, 4, 7. “Yie fall keip the charge of the Tabernacle of the Congregation, for all the seruice of the Tabernacle, and na stranger fall com neir to yow. The stranger that cometh neir salbe slaine.”

The ministers then [ar] of Gods seruice, and the ciuill administrators ar strangers ane to an vther, and sould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. “Behauld, Amaria the preist salbe cheif ower yow in all maters of the Lord ; and Zebadia the sone of Ismaell, a reular of the house of Juda, salbe for all the Kings efferes.”

Math. 22, 21. “Giue vnto Cæsar that quhilk is Cæsars, and to God quhilk is Gods.”

Deut. 22, 9, 10, 11. “Thow fall nocht saw thy vnyearde with diuerse kynde of feids, least thow defyll the increas of the feid quhilk thow hes sawin, and the fruct of the vnyearde. Thou fall nocht plow with an ox and an as togidder. Thow fall nocht wear a garment of diuers fortes, as of wollen and linning togidder.”

This was answerit be a denyall of iunling and confusioun, bot with a granting of conioyning and coniunctioun, and sa all ane, and bewraying of the purpose quhilk they feimed befor to deny, viz. to conioyne a ciuill office with an ecclesiastic.

*Argum. 7.*

“That the officers of Chrysts Kingdome sould meddle with things nocht perteing therto, is ἀλλοτρισεπισκοπεῖν against the Scripture. I. Pit. 4, 15. Bot polytic and ciuill efferes ar sic. Ergo.”

Johan. 6, 15. “Jesus then knew that they war to com and tak him and mak him thair king, he withdrew himself vnto the montan alan.”

Johan. 18, 36. “Jesus answerit and said vnto Pilat, My kingdom is nocht of this warld.”

Luc. 12, 13, 14. “An of the multitud said vnto him, Maister, speak to my breithring, that he may deuyd the heritage with mie. He said vnto him, O man, wha maid me iudge or parter ower yow ?”

Johan. 8, 11. “Jesus said to the adulteres, Nather do I iudge thie ; go, and sin na mair.”

It was answerit, That the spirituall and ciuill functionnes differs nocht in subiect, bot in maner and form of handling and treatting of ane and the sam subiect to diuers endes; and that Chryfts officers salbe vrgit to handle things ciuill na vther wayes bot spiritualie.

*Argum. 8.*

“ That Chryfts ministers shuld bear warldlie preeminence, bruike ambitius stylls, and be callit *ἐνεργεται*, gratius Lords, is against the Word of God. But this constitution will permit, yea, and mak tham fa to do. Ergo.”

Math. 23, 6. “ The Scribes and Pharisees loue *προτοκλισίαν* at soupers, and *προτοκαθεδρίαν* in the Synagoge, salutation in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maister *καθηγῆσης* Chryst; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whosoever will lift himself vpe salbe cast down, and he that will demit himself salbe lift vpe.”

Luc. 22, 25. “ Ther enterit a contention amang them wha shuld be the maist or graittest. But he said vnto tham, The Kings of the nations bears rewl ower tham, and ar called *ἐνεργεται*, gratius Lords. Bot be yie nocht fa; bot he that is maist amang yow, let him be as least, and he that is the gyd as the seruant.”

Math. 20, 26. “ Bot it fall nocht be fa amangs yow; bot whosoever wilbe grait amangs yow, let him be your seruant.”

To this was answerit, That this quhilk they war about to do, shuld nather permit nor mak warldlie preeminence nor ambitius stylls.

*Argum. 9.*

“ That the fouldiour of God shuld be involved in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo.”

Num. 4, 3. “ From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation.”

II. Tim. 2, 3, 4. “ Thow therfor suffer affliction; as a guid fouldiour of Iesus Chryst. Na man that warreth, intanglit him self with the effeares of this lyff; that he may please him wha hes schosen him to be a fouldier,” &c.

Answerit: They fall nocht be involuit, nor shuld nocht, be the nature of ther calling.



*Argum. 10.*

“ The magistrat and ciuill rewlars pretched nocht the Word, nor minifters facraments, nor exerceifes spirituall difcipline, acknawlaging thefe things impertinent to thair function. Ergo, Nather fould the minifters mak ciuill lawes, nor iudge and rewell conform therto.”

Answer : It was nocht meinit be that voting in Parliament, that the minifters fould vfe indicator ciuill or criminall, or anie part of the magistrats office. For that the King was onlie Judge in the Parliament, and the Efteattes gaue but thair aduys.

*Argum. 11.*

“ That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiftles of the Apoftles, and in the haill ftorie and wreitings of the Christian Kirks, till almoft aught hounder yeirs efter Chryft, and at what tyme the Papes cam to that ſchamles vſurpation of bathe the fwords, and ſett himſelf in that chair of peſtilence and pryde, treadding on the necks of emperours and kings, &c. is na wayes to be admitted or ſufferit in our reformed Kirk.

“ Bot ſic is this new office of a mixed qualitie. Ergo.”

For answer to this was brought furthe exemples of the Auld Teſtament ; Melchizedek, King and Preiſt ; the government of the Kirk in the families of the Patriarches. Item, Moſes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Moſes, nor the Hie Preiſt, can nocht be examples for the Evangelicall miniſterie, being types of the heid and ſoveranliche King and preiſt, the Lord Jeſus Chryſt. Alſo Moſes and Aron war breithring indeid ; bot efter Arones confeſſation buir diſtinct offices, ſchawing ws that the eccleſiaſtic and ciuill rewlars ſould liue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weifear. As for the government of the families, ther was an vther reaſone therof, then of cities and comoun weilles, in ſa far as he that rewles his familie, rewles bot himſelf ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Ariſt. 1. Pol. makes an eſſentiall difference betwix the adminiſtrationnes of a republic and familie. And finalie, as for the Leuittes, they repreſentit na eccleſiaſtic euangelicall office ; and concerning thoſe that war apointed שפֵּתִים שָׂפִים שְׂפָרִים, called in the Goſpell γράμμαται, giff they repreſented anie office vnder the Evangell, it was the office of *doctores*, ſa that therby the Doctors ſould be apointed voters in Parliament.

*Argum. 12.*

“The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar ; therfor an can nocht be occupied in bathe.”

Rom. 8, 5, 6, 7. “They that ar efter the fleshe, fauour the things of the fleshe ; but they that ar efter the spirit, the things of the spirit. The welsdome of the fleshe is deathe ; but the wisdom of the spirit is lyff and peace. The welsdome of the fleshe is enemye aganist God : it is nocht subiect to the Law of God, nather indeid can be.”

1 Cor. 2, 12. “We haue nocht receaued the spirit of the world, but the spirit quhilk is of God, that we may knaw the things that ar gissen to ws of God ; but the naturall man perceaues nocht the things of the spirit of God ; for they ar folisomes to him. Nather can he knaw tham, for they ar spiritualie decernit.”

1 Jhon. 2, 15, 16. “Loue nocht the world, nor the things that ar in the world : Giue anie man loue the world, the loue of the father is nocht in him ; for all that is in the world (as the lust of the fleshe, the lust of the eis, and the pryd of lyff) is nocht of the father, but of the world. And the world passethe away, and the lust therof, but he that fulfilleth the will of God, abyds for euer.

It was answerit : That this argument was aganist warldlie, vnchristian, and vn sanctified ciuill offices and actionnes. Replyed : That manie alleadgit Christian war mair impius and iniust, nor the Persian, Grecian, and Roman.

*Argum. 13.*

“The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the sam places, and manie vther. Ergo.”

And heir was pertinentlie vsed the Apollog of Æsop anent the Colziar and the Wakar ; wharof the Colziar desyrit to dwell besyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advyfit, refused altogidder ; “For it is nocht possible, sayes he, but thy occupation will mar myne, for thou makes blak, and I mak whit.”

*Argum. 14.*

“Thair end ar also contrar : The ministers office being to fishe men out of the sie of this world vnto God ; quhilk they can nocht do giff they ly plunging in the world thamselues.”

Thus said Chryst to his disciples, Piter, Jhone, &c.—“Follow me, and I will mak yow fishers of men.”

*Argum. 15.*

“The experience of the Kirk in all ages sen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papists, bot in our nighbour land of Eingland, and amangs ourselues, cleirlye proues, and loudlie cryes, That it is nocht possible that they can stand togidder. Therfor the Quein of Einglands dictum is, when sche makes a bischope, ‘Alas! for pitie! for we haue marred a guid preatchour to day.’ And what geppes of gear our bischopes hes bein in Scotland, and is, the haill cowntrie kennes.

“The experience also of the godlie pastors teatches tham this, when they haue bein bot neuer fa lytle, and of necessitie occupied in the world, whow hard it is to gather thamselues again, and gett the hart sett towards God and thair spirituall dewties and actionnes—*Qui ambulat in sole, coloratur; qui tangit picem inquinatur; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Christi abnegationem adegit. Quæ est corporum constitutio, ea est et morum. Circumposito aere calido calefcimus, et rursus frigido frigescimus. Sic cum sanctis sanctus eris, cum peruerfis peruerteris.*

“Math. 6. 24. “No man can serue twa maisters; ather sall he hait the an, and loue the vther, or cleiue to that an, and despyse the vther: Yie can nocht serue God and Mammon.”

*Argum. 16.*

“Nature and the sam experience hes dyted this axiom and proverbe, A office for a man is aneuche; and, Manie yrons in the fyre, sum will cull. Therfor, the wyse men in nature, Plato and Aristotle, in thair Republics, setts down the sam *εις προς εν*, and banisses therfra *ὁβελισκολυχιον* and *δορυδρηπανον*, instruments serving for ma vses at annes, as vnprofitable, and that spilles things, &c.

“Now gif in a ciuill comoun weill by the light of nature, *in subiecto homogenio*, a turn and office is aneuche for a man, furlie it is na wayes convenient nor possible, that *in subiecto heterogenio*, viz. bathe in Kirk and Comoun weill. a man can bear twa offices.”

*Argum. 17.*

“That quhilk hes bein as a pest eschewit, streatlie forbiddin be Actes, and stoutlie stand against in publict doctrine, and at all assemblies, sen the first planting of the sinceritie of the Gospell within this realm, sould nocht now be perswasoun and moyen of Court, be brought in within the Kirk: But sic is this. Ergo.”



The Actes of our Generall Assemblies forbids a minister to ioyne with his ministerie the office of a notar, housbandrie, or laboring of land, hostellarrie, &c. vnder pain of deposition.

Theod. Beza ad Knoxium, Epist. 79 :—"Sed et istud (mi Knoxe) te ceterosque fratres velim meminisse, quod iam oculis pene ipsis obversatur : sicut episcopi papatum pepererunt, ita pseudo episcopos papatus reliquias, epicureismum terris invecturos. Hanc pestem caueant qui saluam ecclesiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quæso illam vnquam admittas, quantum vis vnitatis retinendæ specie, quæ veteres etiam optimos multos fefellit, blandiatur."

### *Argum. 18.*

And Last : The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primasius, Ambros, etc.

Tertull. de Idololat. cap. 18.—"Si potestatem nullam ne in suos quidem exercuit Christus, quibus sordido ministerio functus est, si regem se fieri, conscius sui regni refugit, plenissime dedit formam suis dirigendo omni fastigio et suggestu, tam dignitatis quam potestatis. Quis enim magis his usus fuisset quam Dei filius ? quales enim fasces producerent ? quale aurum de capite radiaret nisi gloriam sæculi alienam, et sibi et suis iudicasset ?

"Ideo, quæ noluit reiecit, quæ reiecit damnauit, quæ damnauit in pompa diaboli deputauit."

Cyrillus in Joan. lib. 3, cap. 20 :—"Honor et gloria mundi fugienda sunt iis, qui volunt gloriam Dei consequi."

Primasius in 2 Tim. 2 :—"Comparatione militum vtitur, vt ostendat multo magis, nos a negociis secularibus liberos esse debere vt Christo placeamus, si etiam sæculi milites, a reliquis sæculi actibus vacant, vt possint regi suo placere."

Ambros. in Epist. 2, Tim. 2 :—"Ecclesiasticus autem ideo Deo se probat vt huic deuotus officium impleat quod spondit, in Dei rebus sollicitus, a seculari negotio alienus. Non enim conuenit vnum duplicem habere professionem."

Bernard. de Consider. lib. 2, cap. 4 :—"Apostolis interdicitur dominatus, ergo tu vsurpare aude, aut dominus apostolat, aut Apostolus dominatum, plane ab vtraque prohiberis ; si vtrumque simul habere voles, perdes vtrumque."

Idem.—"Non monstrabunt vbi quisquam Apostolorum aliquando iudex fuerit hominum, aut diuisor terminorum, aut distributor terrarum, stetit de iure lego apostolos iudicandos, sedisse iudicantes non lego."

Can. Apost. Can. 80 :—"Dicimus quod non oportet Episcopum aut presby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vsibus ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis seruire."

Vide Gregor. lib. 1. Epistolarum. Epist. 5. ad Theotistam, Imperatoris forem.

Synod. Nicen. Can. Syl. et Constant.—"Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruore dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam."

Damasus et Conc. Neocar. et Antioch. Anno 371:—"Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commendant, videntur mihi meretricibus similes, quæ statim ut pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, ut suas libidines expleant, i. pro suo libitu secularibus curis inhærent, et quod unicuique visum fuerit liberius agant. Pro talibus enim animæ negliguntur, oves pereunt, morbi crescunt, hæreses et schismata prodeunt, destruuntur ecclesiæ, sacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsi peragant, et ipsi proprios manipulos domino representent. Nam ipse ouem perditam diligenter quæsiuit, ipse inuenit, ipse propriis humeris reportauit, nosque id ipsum facere perdocuit. Si ipse pro ouibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ouibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæso quid beatus Jacob dixerit focero suo:—"Viginti annos fui tecum; oves tuæ et capre steriles non fuerunt; arietes gregis tui non comedi, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis." Si ergo sic laborat et vigilat qui pascit oves Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oves Dei? Sed in his omnibus nos instruat qui pro ouibus suis dedit animam."

Calvinus in Epist. ad 1 Tim. 2.:—"Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis facris, ut studium eius et intentionem nihil aliud impediat."

P. Martyr, in loc. Com. Clas. 4. cap. 13.—"Distingui oportet has functiones ciuilis et ecclesiastica, quia vtraque earum seorsum totum hominem requirit: imo vix ullus vnquam repertus est qui alterutram recte obire posset, adeo est difficilis vtraque prouincia."

Synodus 4 Carthagenensis.—“ Vt Episcopus nullam rei familiaris curam ad se reuocet, sed vt lectioni et orationi et verbo prædicationis tantum modo vacat.”

Synod. Calcedon. Œcumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticiis implicent, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et sacerdotalem dignitatem deponitor: Nam quæ Cæsaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestinum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumum typhum sæculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi usurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguuntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritalis actio a carnalibus distaret in cursibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis prefidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdicimus, ne quis prætextu ecclesiasticæ libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiæ secularis: vt quæ sunt Cæsaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Gefnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblye be maniest vottes, “ That these vottars in Parliament shuld stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstod in open assemblye, sa that in votting it past against tham, and was concludit *annuatim*.

My vncke, Mr Andro, cam to that assemblye, bot the King called for him and



quarrelit him for his coming ; wha, efter the auld maner, difchargit his confidence to him with all fredome and zeall ; and going from the King in grait feruencie, faid, putting his hand to his crag :—" S<sup>r</sup>, tak yow this head, and gar cut it af, gif yie will ; yie fall fooner get it, or I betray the caufe of Chryft." And fa he remeanit in the town all the whyll, and furnifit arguments to the breithring, and mightelie ftrynthned and incuragit tham.

This yeir, in the monethe of Auguft, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war flean be the Kings folks at St Jhonftoun, for a maift hid and horroble confpiracie, intendit be tham to haue cut af the King ;\* and, in the monethe of Nouember thereafter, forfaultit in Parliament, &c. The King immediatlie thereafter fend ower the word to the Counfall that was at Edinbruche, commanding the minifters of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thanks with tham to God for the Kings preferuatioun. The minifters gladlie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, becaufe the informations war diuers and vncertain, they refufit. This occafion was gripped at till vndo that minifterie, quhilk ofteneft and maift crofit the Court in all euill proceedings, and was the graitest auband and terroure to Seffioun, nobilitie, and all the land, to keipe tham from impietie, iniuftice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourfe, and paff in perfone to the mercat cors of Edinbruche, and thair caufit his awin minifter, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himfelf fecoundit and confirmit, to moue the peiple to dewtie and thankfulnes. Thereafter fatt in counfall with his ordinarie counfallours, and gaue out a facrilegius fentence againft the minifters of Edinbruche, vfurping Chryft and his Kirks place and authoritie, deposite tham from pretching the Gofpell within his countrey for euer ; quhilk was a houndreth tynes war nor if be form of ciuill proces he haid hangit tham ; becaufe of the vfurpatioun of

\* A little befor, or hard about the day of this accident, the fie at an infant, about a law water, debordet and ran vp abon the fie mark, hier nor at anie fream tyd, athort all the coft fyde of Fyff, and at an infant reteired again to almaist a law water, to the grait admiratioun of all, and fkathe don to fum.

About that fam tyme, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the fam, fa that with grait heavines of hait, I murned for hir all that day, even efter I knew the contrar. And indeid thereafter fche was ftrucken with fic infirmitie, that fche could nocht be a wyff to mie.

Chryſtis iuriſdictioun and his Kirks, wha hes onlie powar to call and depole his ſervants.

The Dron, the Donngeoun, and the Draught,  
Did mak thair cannon of the King,  
Syn feirfullie withe ws they faught,  
And down to dirt they did ws ding.

Therefter the Commiſſionars war wrettin for to Falkland,\* whar the mater was ſchawin ws at lainthe, and ordeanit that the Synodalls ſould conveyin and aggrie anent a form of publiet thankſgiffing, and apoint a certean to conveyin at Edinbruche in the monethe of October following, to tak ordour with the miniſterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and ſchew his Maieſtie the forme of thankſgiffing concludit. And vſing that occaſioun, maid humble ſute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obtained libertie to him to glorifie God again, in the exerceis of his miniſterie at our awin Kirk.

Bot being freed from that quhilk was na ſinall exerceis to my mynd, being then reſolved to haue left Commiſſionarie, Court, and all that courſe, I was compelled of conſcience to continow with a mair heavie and greiws faſcherie, labour and pean, bathe of mynd and body for that miniſterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiſſionarie for thair cauſe. The King wald haue bein at the planting of Edinbruche with vthers. I ſchew him this could nocht be till the preſent miniſters war deſoſit be the Kirk, or be his ciuill iudicator iuſtlie cut af, giff ſa they haid deſeruit, for na honeſt man wald tak ther rounes ower thair heid; and certean I was that nan of the twa could be iuſtlie done. Sa that of neceſſitie they behoued to be reſoſit in thair awin rounes, or the places to veak; alſo the peiple of Edinbruche thamſelues was a grait helpe, for they ſtud honeſtlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiſſionars from all the provinces was at Halyrudhous in October. Ther was lang reaſoning and deuysing anent the miniſterie of Edinbruche; bot do what the King could, they could nocht gett by that

\* At that tyme being in Falkland, I ſaw a funambulus, a Frenchman, play ſtrang and incredible prottikis vpon ſtented takell in the palace clos befor the King, Quein, and hail Court. This was politikkie done to mitigat the Quein and peiple for Gowries ſlauchter. Even then was Henderſone tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they fould neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie fould veak, it was thought meit that the cais fould be schawin to the ministers of Edinbruche thamselfues, and sie giff they wald content of thair awin accord to yeild to transportation. For the quhilk purpose, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichaell and me to schaw this mater to the breithring of Edinbruche, and report thair answer. And when we war absent, the King with his Commiissionars, and the breithring ther conveyined, in what form I can nocht tell, nominats and chuses thrie Bifchopes, Mr David Lindsay, Bifchope of Ros ; Mr Piter Blakburn, Bifchope of Aberdein ; and Mr George Gladsteanes, Bifchope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclufioun of the last Generall Affemblie. Wharof we knew na thing till that Convention was diuiffit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryfts Kirk, overthrow of the Sion of his Jerusalem, the Kirk of Edinbruche, and baniffing from his native countrey of that maist notable, vp-right, and halie fervant of Chryft, Mr Robert Bruce ; till in the fpring tyme, at the begining of Apryll, it pleafit my God, in fatherlie cear and affection, to delyver me from thefe publict vexationnes, be leying his hand on my awin perfone, and vifiting me with peanes and perplexities, of heavie feiknes of body, and grait conflictes of mynd, quhilk his Maiefties guid fpirit and myne only knowes, and fall keipe in fecret till it please him to infpyre ; fa that thefe exerceifes of my fpreit may be publifhed to his glorie, and confort of fie consciences as militattes vnder the ftandart of Chryft, in the feghting feilds of this erd and lyff. My feiknes, with the manifold fchowres of the vexationnes of mynd, continowed yeir and day ; bot he wha vphalds and confortes the contrait and humble, did vphald and confort me, to whom therfor be euerlafting praife—Amen.\*

In the tyme of my feiknes, the Generall Affemblie, apointed to be hauldin

\* MEMOR.—The Conference of Brintyland in the monethe of Merche. Item, the Synod of St Andros againft the Papifts, whar Mr Jhone Hamilton was excommunicat ; therat I taucht vpon the Testament of Mofes concerning Leui, and pennit Articles and petitiones, presentit tham to the King at Halirudhous, with lytle thanks or effect.



at St Andros, was, be the Kings proclamation at Mercat crosses, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit seik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and sufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyd vpe, as I am informied, amangs his priuie wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to fett down heir :

To the godlie Fathers and Breithring conuenit in this present Generall Assemblie at Brintyland, May 1601, J. M. wissethe grace, mercie, and peace from God throw Iesus Chryst, with the spreit of fredome, vprightnes and fathfulnes.

HAVINGE manie wayes a calling to be present with yow at this Assemblie, (godlie fathers and deir breithring) and fleyit onlie be infirmitie of body, efter a lang and soar seiknes, I could nocht at least bot communicat my mynd with yow schortlie in wryt. And first as concerning his Ma<sup>tie</sup>: Sen it hes pleasit God to indew him with sic a rare and singular grace, as to resolute to bestow him self, his stat, and all that God hes giffen him in possessioun, or tytle, for gloreseing of Chryst, King of Kings, in the meaintenance of his gospell and trew religioun; and now to put hand to iustice against impietie, wrang and all oppressioun, to kythe in effect the trew and ernes<sup>t</sup> dispositioun of his hart.\* I think it all our partes to praise God vncessantlie therfor, and to concur and ioynue with his Ma<sup>iestie</sup> in our calling to our vtermost, namlie in steiring vpe and moving the harts of his peiple to his reuerence and obedience, yea, to bestow thair liues and all that they haue with his Hines in that cause, and in all his Ma<sup>iesties</sup> effeares that may serue for the weill therof. And trewlie they ar worthie to be accursed, and nocht bruike the nam of Christian nor Scottes men, bot esteimed enemies to God, Religioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, “Curse Meror, sayethe the angell of the Lord, curse, because they can nocht to assist the Lord against the mightie.” I wald wis therfor for this effect, as in the dayes of Afa and Joas. kings of Juda, namlie according to the directioun of guid Jehoiada the preist, that solemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this present Assemblie, and sa going to Provinciales, Presbyteries, and throw euerie Congregatioun of this land.

Nixt, as concerning the Ministerie of Edinbruche, I hald fast that aggreiment of the breithring conveinet in Brintyland in the monethe of Merche last; and wald besek the breithring of the Assemblie till insitt with his Ma<sup>iestie</sup>, with the reasonnes fett down at that conference, and sic vther as God will furneise, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a speciall weill nocht onlie of the Kirk, but of his Ma<sup>iesties</sup> esteat and effeares (gif God hes giffen me anie eis to sie anie thing in thaim.) For by that, that the cheiff blokhous of the Lords Jerusalem in this land can nocht, in my iudgment, be weill fortified without thaim. In my conscience I knaw nocht brauer trompettes to incurage, mone and fett

\* NOTA.—The King haid maid grait professioun and promises anent relligioun, vnderstanding that the Jesuittes in England war his concurrir enemies; and haid latlie execut iustice vpon grait personages for oppressioun notablie.

fordwart the peiple to his Maiefties obedience and affiftance, when occaffioun of his Maiefties wechtiest effears may craue the fam. And trewlie, when I pas throw the formes of proceedings with myfelff to fpy out what may befall in end, I can nocht fie gif it be weil, bot it wilbe repoffeffioun; for proceffes wilbe fund hard; tranfportatioun full of fafcherie and inconvenients, and in end fectles wanting contentment; therfor the beft mon be repoffeffioun, whervnto I pray God his Maiefties hart may be inclyned as the haill breitheringes ar I am fure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the reft, wheranent I mon nocht onlie exhort yow, bot in the nam of Chryft charge and adiure yow, as yie will answer to Him vpon your fidelitie in his fervice, that yie endenour to redres it. This is that intereft quhilk Chryft fuffenit be that act and decreit of Counfall, wherby the minifters of Edinbruche ar depofit from pretching in anie tyme heirefter, becaufe they refufit to pretche and gif thanks as was enioyned to tham be the faid Counfall; the graittest intereft that euer Chryft fuffenit in this land, for gif he hes nocht foll powar to chufe, call and depofe his awin meffingers and ambaffadours, he hes na powar at all. His Maieftie hes fchawin him felff, in my heiring diners tymes, willing that this fould be amendit; bot I feir the decreit ftands in the buiks without anie not therupon. Forgett nocht this, bot remember it as the graittest poinct yie haue to do. And let nocht, I humblie befeik, his Maieftie and Counfall be mifcontent with the bringing of this in heid, for the honour of Chryft, and feir of his iuft wrathe againft sic as fay, *Nolumus hunc regnare fupra nos*, (Luc. 19, 14, 27.) couftranes me; the quhilk I wis to be als far from his Hienes and honourable Counfall, as from my awin hart and fanll; bot contrarie wayes, that in the fawour, and be the bleffing of Chryft, his throne, as the throne of Dauid, may be eftablifhed and florifhe as the palme.

Now as to the reft, renife your Caneattes, for corruption creipes faft on, and is corroborat be cuftom; fight the conclufioun of your laft Affembly, and fie gif maters hes proceidit conform therunto or nocht, gif it may pleife his Maieftie to permit thir thinges to be done at this tyme, (quhilk indeid ar mait neceffar to be done, vtherwayes it is nocht poffible to keipe fra corruption). Fordar, the restraining of the fridome of our Generall Affemblies in the ordinar conventionnes thairof, wald be heavelie compleanit vpon and regratit to his Maieftie; for feing we haue full powar and expres charge of Chryft, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conventionnes annes in the yeir at leaft, and after *pro re nata* approven be his Maieftie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor fould our meittings depend on licences, letters and proclamationes, namlie whill vther eftattes, as of barrones and brouches, ar permitted to vfe ther priuilege frelie? Sall the Kirk of Jefus Chryft be les regardit, and restranit in hir fredome and priuilege, in a fetlit and conftitut eftat, vnder the protectioun of a rare Chriftian magiftrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryft comands me to mak yow warning be my experience, that in all your fpeitches yie respect the trew profit of the Kirk, and of his Maiefties eftat ioynit therwith, and nocht prefent pleafuring. Now the trew profit is that quhilk hes the warrand in the law and the Prophetes, whowfoeuer the reafone of men think of it. We fould be the mouthe of God to all. His law fould be in our lippes, and trew wifdome in our mouthes. Our fpeitches fould be the fpeitches and oracles of God. And, as the lawers faves, It is fcham to fpeak without a law; mikle mair fay we, It is fcham befor God and his angeles, and befor the Kirk of God, to the difpenfator of the heavinlie myfteries, to fpeak without Scriptoure and warrand of the Word of God. Tak head to this, wtherwayes when God beginnes to tak yow afyde and racken with yow, and ley on his hand, as I thank his fatherlie affection he hes done with me,

yie will detest from your hart the facionnes of this warld; the wifdome of fleche and bluid, the exemple and maner of doing of this tyme in speciall; yea, yie will repent and rew that euer yie knew or followed tham.

In conclusioun, I ley down at your feit my Commiffioun, as the pynnour does his burding when he is owerleyed. It hes spendit that wharon my numerous familie fould haue bein susteined; it hes greivit my mynd continuallie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I befeik yow burding me na mair with it, vnles yie wald haue my ikine. Now the Lord Iesus, of the sam loue that moued him to giff his lyff for his Kirk, govern and keipe the sam fra the pollutionnes of this last age; and mak ws, and all the laborars within the sam, euer myndfull of that grait day, when he fall com and call ws to a compt of our dispensatioun. AMEN. From the bed of my Infirmite, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assëmblie, and ordeanit the sam to be done throwout the land. The King ther, as I hard, maid a comfortable confessioun of his sinnes and his fathe; and promesit maist weghtelic and solemnelie to abhor all papistrie, idolatrie and superstitioun, and to liue and die in the trew relligioun wherin he was brought vpe, and whilk was pretched and professit within his realme of Scotland presentlie; also to execut iustice, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIALl EUCHARISTIC AND EUCTIC EFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,  
Whilks thow hes heaped on me all my dayes,  
This benefit of freche I mon recorde,  
To steire me vp to thankfulness alwayes.

For euen as Nature dytts, and all men sayes,  
He is a wratche vnworthie of the light,  
Wha is ingrat, and namlie in thy sight.

And first for to recompt my cearfull case:  
I was about the tryall of my lyf,  
The quhilk, as I may in thlie say, alafe!  
I fand of euerie sin exceeding ryf.

I thank thy grace, with battell, greiff and stryf,  
But oftentymes ouerwhelm'd, ouercom and win,  
Be Sathans flight, the wicked warld and sin.



For whilk I fasted, pray'd, and meditat  
 Vpon the Word full oft and earnestlie :  
 I did indure the chastisements I gat,  
 And vsed my self in godlie companie.  
 For all this fra my self I could nocht flie,  
 But fand a wondrous force that did withstand,  
 And ofiest sin to haue the vpperhand.

Then said I, LORD, I fie ther's na remead  
 For to put end to this offending thie,  
 All meanes I vse in vean. It's onlie dead  
 That will releine me of this miserie.  
 Therfor, O! LORD, gif thow may pleased bie,  
 Cut af thir sinfull dayes and tak me hame ;  
 Na graitter gift nor this I can acclame.

Thus efter praer, I pauset a whyle on deathe,  
 And thought it passing sweit to think vpon,  
 Till I perceaued an altering in my breathe,  
 With schuddring cauld and ganting ; then anone  
 I hasted hame becaufe I was alone,  
 And cal'd for chamber, fyre and bead fra hand,  
 And skarlle now vpon my feit might stand.

I went to bead, and on my bouk atteans,  
 A crewall fiver ther vpon me seaf'd,  
 Wilk brunt vpon my fleche, my bluid and beans ;  
 That I supposed now it haid thie pleaf'd  
 Of all my troubles me for till haue eaf'd  
 Be sending deathe, the messinger of grace,  
 To tak mie hame vnto my resting place.

This message, whill I gladlie did abyde,  
 Concluding with my self assuredlie,  
 Be grait increffing fearnes in my fyde,  
 In my conceat it was a pleurasie ;  
 And sa indeid it kythe at last to bie,  
 And past sum critik dayes withoutin cure,  
 Whilk maid me think my deathe wes fellon fure.

I thank thy grace a houndreth thousand fyfo,  
 I was refolu'd and hartlie weill content;  
 Yit, lett the meanes of lyff I fould difpyte.  
 They for the Doctor and Chirurgian fent;  
     Thow lukked fa, they cam incontinent,  
 And cairfullie on mie they did thair cure,  
 Bot O that whyll what pean did I indure!

O pean, the ghen, the torment, and the rak,  
 Whow fear art thow to fillie fleche and blude?  
 Whow vexes thow the head, the hart and bak?  
 But pruff thy preafs can nocht be vnderftude.  
     Whils in thow raifches with thy fchowrs fa rude.  
 Ther is na reft in bodie nor in mynd,  
 Nor nought can pleafe the pitifullie pynd.

I thought it fweit with deireft deathe to ludge,  
 Yit felt the paffage peanfull, foure and hard,  
 I wald haue fean bein at my laft refuge,  
 Bot pean and fearnes flirring me debar'd.  
     I lyked nocht for to reteire fa nar'd,  
 Bot all mens loue to line did me allure,  
 And murning flock, wherof I had the cure.

For frinds and flock for me did faft and pray,  
 The pynde, the weidow, and the fatherles  
 Did cry on thie, and fobbing fear did fay,  
 "Delyuer, Lord, our helper from diftres."  
     (Bot I, alas! my God, vnworthie was,  
 For I am nought, and thow art all in mie,  
 To whom pertaines all praiſe æternalie.)

Thus thow did moue thair hart, and hard thair praer,  
 And bleſt the meanes was vſed to mak mie heall;  
 My feiknes ceaſed daylie mair and mair,  
 Till now all force of fiver clein did feall.  
     Bot efter in my hand began to beall  
 A crewall Catarh, working mikle wa,  
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginations,  
 My bodie haill tormented was with pean,  
 Whilk did aryse of fympathetic paffions,  
 And na remead in man did now remean.

Then I on thie, my God, to call was fean,  
 And maid my prayer in fa ern't a ways  
 As I hope to remember all my days.

To memorie I cal'd quhilk I had taught,  
 And meditat into my mynd full oft ;  
 “ (Gods Word beleue, when euer it's teatch'd we aught.  
 Bot then its best, when it is deirest coft.

We all in ease ar lothlome, weak and soft ;  
 Bot when the crofs maks fleche to feill the neid,  
 Then is the Word right stedable indeid.)”

The speciall poinct was whow the Lord susteins  
 His awin in tym of thair maist sharpe tentations ;  
 Withe pitie grait, and mercie he tham meins,  
 Induring thair extremitie and paffions.

Syn, efter pruff and tryall of vexations,  
 He tham releiues, and giues tham rest in end,  
 With graitteir pleafure nor euer they war pen'd.

The praer was ithe, the practife very hard,  
 For to beleue and weat withe patience,  
 Sic greinous pean tormented me, and mard  
 That I could skarlle keip me but offence,  
 Till neir dispearing void of confidence,  
 Thow turn'd thy face, and gaue a pleafand blink,  
 Quhilk perf't my hart, and deiplic ther did sink.

Me thought I saw thyn eis with mortall sight ;  
 But weill I wat I felt th' effect indeid,  
 For wha had said to pass an vther night  
 Thow fall haue strainthe, I wald haue thought they leid.

And yit that luik began atteans to breid  
 Sic courage, confort, strynthe and patience,  
 As I haue euer to praise thyne excellence.



As Sydrak, Mifak and Abednego  
 Ley in the flaming furnace frie of harme.  
 Sa fullie was I fenc'd against my fo,  
 That thouche as fyre, fa birning was myn arme,  
     I lut it ly, as it had bein bot warme ;  
 And full fax dayes indurit patientlie,  
 Till thow at laft with ioy releiued mie.

Let anie iudge whow grait my pean could bie :  
 When fourtie dayes ar fullie past and spent,  
 And yit the mater rinnes abonndantlie  
 Out of my hand, and litle does relent ;  
     All praife to God wha mad me patient,  
 Wha weill will cure this, and all vther wounde,  
 That I for euer his benefits may founde.

And to confes the treuthe vnto his glore,  
 I find ten fauld of ioy and pleafure fweit ;  
 Mair than my feiknes and my pean before,  
 Bathe in my bodie, and in to my fpreit.  
     Lord, put in mie thoughts, words and warks that's meit,  
 To be a lafting facrifice to thie,  
 Of thankfulnes euen to the day I die.

LORD, mak this lyff be feiknes fa perfeu'd.  
 And keep by thie, ftill ferue vnto thy glore ;  
 LORD, mak this lyff, that's fa be thie reneu'd  
 A new lyff, for to praife thie more and more ;  
     LORD, let the ritches of thy mercies flore,  
 Thus in fie plentie powred vpon mie,  
 Be to thy praife and glore æternalie.

And fen from hopped herbrie I mon now  
 Lainche furthe again into the stormie fies ;  
 I humble pray thie, LORD, thyue care to bow,  
 And grant to me as thow kens beft agries,  
     Me to preferue in all difficulties :  
 And caufe me fyne aryue into that port,  
 Where thy redeimed maks thair beft refort.

Thy frie and constant spreit, O LORD, therefore,  
 For Jefus feak, in whom thou'rt weill content,  
 Set in my faull : that dewlie till adore  
 Thie God in Chryft, by him I may be bent,  
     To furlie truft and rightlie to repent ;  
 To rin my courfe, and ply my voyage out,  
 Till I be faued and paff all kynd of dout.

And namlie fen the quarrell of thy CHRYST,  
 Within this Land, requyrs a dewetie  
 Of doing, fuffring, manie turn and tryft,  
 Myn instant faull befeiks vuceflantlie,  
     Firft, what thow will, that I may planlie fie,  
 Syn to be ftout withe readie vpriht hart,  
 Amangs the refi to play an honeft part.

FINIS.

*Merch 1602.*

QUATORZAM.

SEARSE fra my right fyd paff the pitius pean  
     Of pungent pleuresie, when Catarha  
 Maift curtlie kyth hir force to haue me flean,  
     Syn foone cam on this crewall Colica.  
 In this respect amangs tham warft of a.  
     Becaufe the fetles fa in my left fyd,  
 That moneths ten can nocht hir weare awa,  
     Bot ftikand ftill the ftubburnlie does byd.  
 And namlie when I think I may confyd  
     Sa in my helthe, that I may do my turns,  
 Sic greiuus gripps she maks me till abyld,  
     Of feiknes feare, that all wha fies me murus.  
     But, LORD, fen they ar pledges of thy Loue,  
     Draw me be tham to CHRYST in heaven aboue.

## DIXAM.

LYKAS the raging tempests in the he  
Does crofe the courfe of merchants in the tort,  
That they ar fean to yeild, and let it bie,  
And call about, and feik the neirast port :  
So when I'm fet my peiple to confort,  
And for my faulles eafe to ferue my God,  
This crewall Colic giues me battell mort,  
Aud dings me dead when I wald be abrod.  
But fen the stormes ar fend from God alone,  
LORD, grant contentment, Let thy will be done

## AMEN.

THE END.





## ALTERATIONS AND CORRECTIONS.

Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.

Pro */kaffiat*, p. 103, l. 25, lege */kaffatid*, p. 102.

Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.

*That is*, p. 116, del. p. 116.

Pro *for abbat*, p. 121, l. 27, lege *sie abbat*, p. 117.

Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.

Pro */fiark*, p. 122, l. 4, lege *fiarts*, p. 118.

Pro *affëmbliet*, p. 136, l. 26, lege *affëmble*, p. 129.

Pro *Cambuskinnoll*, p. 142, lege *Cambuskinnott*, p. 134.

Note. The Editor has, however, been informed, that *Cambuskinnoll* is sometimes used by old writers.

Pro *Afaes*, p. 146, l. 19, lege *Ahaz*, p. 137.

*We thus*, p. 150, l. 29, deleted.

Pro 5 *pfalme*, p. 151, l. 30, lege 50 *pfalme*, p. 140.

Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.

Pro *Linthgow*, p. 165, l. 7, lege *Lindlithgow*, p. 151.

Pro *luding*, p. 186, l. 19, lege *ludging*, p. 168.

Pro *hud ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.

Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.

*Is*, p. 208, l. 1, deleted.

Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204.

Pro *Einland*, p. 233, l. 13, lege *Eingland*, p. 211.

Pro *put*, p. 238, l. 17, lege *but*, p. 218.

Pro *bein glaidlie haiff' receavit*, p. 255, l. 22, lege *haiff' bein glaidlie receavit*, p. 229.

*And*, p. 268, l. 11 from foot, delete.

*Lord Sachars*, p. 289, should be *Lord Sanchar* [Sanquhar], p. 254.

Pro *of*, p. 298, l. 21, lege *to*, p. 261.

Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 261.

Pro *indiffentlie*, p. 310, l. 16, lege *indiffërentlie*, p. 271.

*Ye*, p. 329, Note, l. 2, deleted.

Pro *They quhilks*, p. 339, last line, lege *The quhilks*, p. 303.

Pro *Deut.* 18. 12., p. 352, l. 16, lege *Deut.* 18. 9., p. 315.

*Qlk*, p. 354, l. 10, delete.

Pro *the*, p. 357, l. 25, lege *they*, p. 320.





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